

Sample from the
NEW REVELATION

No. 6

*About the
Genesis Story
of
Moses
and
Actual Creation*

THE DIVINE WORD FOUNDATION
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ABOUT THE GENESIS STORY OF MOSES and ACTUAL CREATION

The Board of Directors of THE DIVINE WORD FOUNDATION, INC. is very happy to release the 6th booklet of our series containing samples from the New Revelation. As a theme we have chosen the Genesis Story of Creation by Moses with the central figures of Adam and Eve. Throughout the centuries the colportage of this story in the light of Christian TRADITION and FUNDAMENTALISM has completely worn off, since their interpretations are men-made.

Modern man, more spiritually evolved than before, refuses that report; only spiritually unevolved individuals, who accept anything they are told, still take it on without questioning or digesting it. The customary explanations can no longer stand up in the light of science. Therefore, it became necessary to receive new information about it through our Lord Jesus Christ himself, WHO ALONE knows it. We are very grateful herewith to present to the world this explanation as given in His latest Word, the New Revelation. Several aspects are dealt with. The reader may choose what appeals to him according to the level of his spiritual involvement.

May this booklet give more satisfaction to the hearts and minds of many.

vKb

It is profitable to preface this theme by John the Great Gospel, Vol. IV, Chapter 163, 3-6, where the Lord says that the Sacred Scriptures, including Moses, may be read in a four-fold way:

3. "First: in a simple, natural way, which discloses that in the everlastingly unchangeable order of God there is a necessary involvement during certain periods. Herewith all scholars of nature can fill their minds and draw their shallow conclusions. Thus they can discover many things, but will never come upon solid ground.
4. "Second: the natural way mixed with the spiritual. *This is the best for man if he wishes to please God, because both work hand in hand and are clear in action*; this makes comprehensible what we see.
5. "Third: completely spiritual, a way which does not pay any attention to the manifesting, changeable forms. Here only the spiritual formation of man is taken into consideration, which Moses so skillfully applies in corresponding metaphors. All wise ones in God, who are entrusted with the spiritual development of man, understand this well.
6. "Fourth: in a purely celestial way, where the Lord is all in everything and where everything refers to Him. How this has to be taken and must be understood, you will comprehend only after you have become one with Me through the complete rebirth of your spirit, just as I am one with the Father in Heaven, only with this difference: You all will be one with me as INDIVIDUAL PERSONALITIES, while I and the Father, who is My Love, are one with each other as an everlasting NON-INDIVIDUAL PERSONALITY."

(Compare also THE COSMIC MYSTERY by Aristos Euphemides, Chapt. XIV.)

The following is quoted from a conversation which the Lord had with Cyrenius. The theme was 'need and distress' and contradictions in the Story of Creation as reported by Moses.

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John the Great Gospel, Vol. II, Chapt. 214: in verse 10, Cyrenius asked the Lord: "How did man develop on this earth? How did he arrive at recognizing God and himself? Who taught him to distinguish between good and evil? About this, O Lord, give us a little light!"

Chapter 215. THE ORIGIN OF THE FIRST MAN

1. Said I: Very dear friend, about this I already gave you a good amount of information, when we discussed the effect of 'need' and 'distress' among people and nations. IT IS AN ABSOLUTE NONSENSE TO TAKE THE STORY OF CREATION BY MOSES LITERALLY AND APPLY IT TO THE NATURAL WORLD. Anybody who is in the least familiar with the manifestations in nature must recognize on first contact that a literal explanation is absolutely nonsensical, otherwise one would be forced to declare Moses a first-rank blockhead.

2. "Who delves deeper into the Mosaic books, not taking them merely as something like a fable by the Greek poet Aesop, must soon discover that Moses in his picture-language is only dealing with the APPEARANCE AND DEVELOPMENT OF THE FIRST MAN ON EARTH and not at all with a history of the creation of heaven and earth and all the creatures upon and within the same. He will recognize that MOSES IS SPEAKING ONLY OF THE ORIGINAL FORMATION OF MAN'S HEART AND REASON, associating with this the human-historical aspects.

3. "This history could only be a product of the intelligence formation within man--and not of dumb creation, which has remained the same up to now and will be so until the end of all times.

4. "That is also the case with the Hindu books, where first the creation of pure spirits is discussed, then the apostasy of a section of them under the title 'Jehovah's Wars', and finally, the creation of the sense world, the animal, and lastly man.

5. "This all has to be taken spiritually, and its explanation refers to the moral development of man.

6. "One who, guided by the spirit, thoroughly under-

stands the correspondence between the sense-world and that of the spirits can therefore also easily conceive how the sense-world *actually proceeded from the spirit-world*,** how and whence the suns, the planets and sub-planets have arisen, and the creatures upon them.

7. "But this does not work so easily, for ONE MUST FIRST BE FULLY AWAKENED IN THE SPIRIT, who - AS THE MOST PRIMORDIAL WITNESS OF ALL BEGINNING AND EXISTENCE - can alone disclose to you those labyrinths into which, as yet, no mortal eye has penetrated.

8. "Nevertheless, you may be fully assured that, beyond all this, the age of man in perfection is in agreement with the calculations of Moses according to both matter and time.

9. "Long before Adam there was on earth a kind of mighty animals which, not in form but more in their instinctive and also very sharp intelligence, were similar to the succeeding species of man as far as the faculty of reasoning is concerned. The elephant of today is a variety thereof, though metaphysically much more imperfect.

10. "Those large animals cultivated the earth and therefore were the predecessors of man. The earth was populated by them many thousand times thousand years before man.

11. "The still very hard crust of the earth had first to be softened by those large animals, thus to be made fit for producing noble fruits and animals, until the soil finally became capable of giving PHYSICAL birth to the most tender nature of man according to the plan of the everlasting divine order, which had been established also within each LIVING NATURE-SOUL, at that time still free of matter, yet ALREADY EXISTING IN THE AIR OF THE EARTH.

12. "Only when the soil of the earth was completely ripe, a VERY STRONG SOUL WAS CALLED OUT OF ITS FREE AIR

*) i.e., the metaphysical creation

**) i.e., the hyperphysical creation

DOMINION TO FORM A BODY FOR ITSELF OUT OF THE RICHEST CLAY HUMUS ACCORDING TO THE ORDER OF THE PRIMORDIAL FORM OF GOD AS EXISTING *WITHIN* THE SOUL. And the most mature and strongest soul did this, impelled from within by the divine power; thereupon it immediately stepped into its new, well organized and strong body, then being able to perceive all the sense-world and many creatures which had been in existence before it.

13. "But the huge animal species, including its preceding creatures, had for the most part disappeared long BEFORE THE FIRST MAN, IN HIS GOD-LIKE MAJESTY, SALUTED THE WIDE EARTH. At all times remnants of this preceding population will be found upon and within the earth; but people will not know what to think of them.

14. "By and by scholars will sense that the earth is older than the short span of time given according to the Mosaic calculation, and Moses will thereby fall into disfavor for some time. In contrast, other wise men will be awakened by Me, through whom Moses will be placed into his fullest light; thereafter it will not take long until the complete kingdom of God is established on earth and when death will forever disappear from the renewed earth. Yet, before this happens, much distress will still come upon its soil.

15. "Yes, the soil of the earth will still have to be manured in advance by the blood and flesh of man; only out of such a new spiritual humus will then arise that period for the earth when also the body of man will be immortal, JUST AS IN THE DAYS OF ADAM THAT PERIOD HAD BEGUN, WHEN THE SOUL COULD FORM FOR ITSELF, OUT OF THE FAT CLAY-HUMUS, A PERFECT BODY ACCORDING TO THE FORM OF GOD.

16. "People who, already here within their mortal bodies, become fully reborn in spirit, will thereafter forever rule over this new epoch as pure spirits and angels, and this epoch will be completely entrusted to their guidance. But people of this period, who have not attained to spiritual perfection, will, in this latest epoch of the earth, be put upon it within immortal bodies, but in great misery, being forced to live in painful servitude, which

tastes very bitter, because they will clearly remember their former very pleasant condition within their mortal bodies. This era will last very long until finally everything will go over into a purely spiritual existence, according to the everlasting plan of God. Behold, such is the course of the order of God as regards all things, all becoming, and all existing!

Chapt. 216 THE EVOLUTION OF A GRAIN OF WHEAT

1. (The Lord): "Behold a grain of wheat! Having been placed into the soil, it has to rot, and out of the mustiness of putrefaction arises the tender sprout. What does this reveal with reference to the nature of man?

2. "Lo, the placing of that healthy, good seed symbolizes the initial development of man. It is like a perfectly developed soul becoming incarnated, whose pre-natal existence-region was the air, especially in the middle altitude of mountains where the forest region usually goes over into the snow and ice-belt.

3. "A well constituted soul, having reached its consistency in the air according to plan, descends lower and lower unto the habitations of man, receives a certain nourishment from the outer-life-sphere which each human being has, and stays whereto it has been attracted by the homogeneity of its own character.

4. "When a couple is urged by its natural impulse to have a sexual intercourse, such a mature and free soul, akin to the couple, then receives a momentary information from its outer-life-sphere, or is attracted as homogenous by the augmented power of the outer-life-sphere of the couple, enters into the circulation of the male under the compulsion of copulation, and, through the male stream, is placed into a small egg - a process called fertilization. And behold, from there on the living soul is like a seed placed into the soil, experiencing within the mother's womb all necessary stages leading to its birth into the world-stages through which the seed in the soil has gone until it pushes the sprout above the ground.

5. "From there begin the various stages of first outer, then inner formation.

6. "The roots of the plant remain in the soil, the old musty grave of the seed, sucking in from there its material nourishment. However, this food would soon kill the plant, if it did not become purified by the influx of sunlight.

7. "The lower part of the stalk still has very material juices. When this section has been thoroughly formed as a fundament, the stalk is - so to speak - tied off by a ring containing many finer capillaries, through which only very thin and fine juices can flow.

8. "From these arises the second section of the stalk. Since the juices of this second section likewise are of a coarse, material kind and in the course of time become still coarser, another ring is formed provided with still thinner capillaries, through which only very fine juices can penetrate for the nourishment of the live spirit floating over it in accordance with what Moses said: 'and the Spirit of God was moving over the face of the waters'.

9. "But in the course of time also these juices or waters become too coarse and could suffocate its life; wherefore, a third ring, provided with minutely thin capillaries, is produced by the spirit moving over the waters. Through this third ring, only with difficulty, can penetrate extremely fine ethereal juices which are greatly akin to the live spirit hovering over them. The live spirit senses very well whether the juices above the third ring are profitable or not to its further evolving. If in the course of time the spirit considers them yet too coarse, still showing too many traces of judgment and death, a fourth, fifth, sixth, and - if necessary - a seventh ring is constructed until finally the juices are so ethereal that within them no trace of death can be discovered.

10. "Thereafter a new stage is being prepared. The juice, moving through these extremely fine capillaries, now develops into the bud and blossom that are provided with organs which possess the perfect ability of having engendered

into them the higher life from the heavens.

11. "Having rendered this service, the blossom, as a vain show of wisdom, dies off, through the beauty and charm of which, however, the live ether of love is attracted, which in itself is all and not in need of any additional outer show. For behold, each flower is a well dressed bride who endeavors to ensnare the bridegroom by first dressing herself up! But when the bridegroom has seized the bride as his own, the tawdry ornament of the bride is discarded and the meek earnest of life has its inception.

12. "Thereafter only the real fruit of life begins to seize and form itself. When all activity is then concentrated only upon the full ripening of the fruit, the life, having escaped from all the former dangers, encapsules itself within the fruit as in a strong fortress that protects from outer enemies.

13. "Where life begins to form and ripen too swiftly, it does not become firm enough. And behold, if then any outer enemy approaches such premature life, the latter attracts 'him' too much. 'He' contacts it, placing his fruit into the premature life of the plant-fruit. This pseudo-life in turn attracts the tender life of the plant-fruit, spoiling and demolishing it. The worm-eaten fruits show this very clearly.

Chapter 217 THE SPIRITUAL DEVELOPMENT OF MAN

1. (The Lord): "As it is with the plants so it is with animals and especially man.

"Imagine, only physically, a tender, pre-mature maiden, scarcely twelve years old; in all her physical appearance she looks like a marriageable girl. Such a maid stimulates every man of even a little sensuous nature more than one hundred, however pretty, girls of mature age. Such a pre-mature maiden is then bodily exposed to a hundred dangers; her parents must most carefully keep such a pre-mature daughter from falling into the meshes of enemies attracted by her charm. Being given too early to a lustful man, she

will be easily spoiled in her fertility; on the other hand, being too anxiously shut in and protected from all sorts of evil air, her flesh becomes hoggish. She will become pale, emaciated and rarely reach a respectable age. Being given little food, preferably meager, she becomes sad and fades away early; being well nourished, she becomes still fatter and more clumsy, thus lazy, so that her blood is sluggish and she soon will have the appearance of a dead body, which, of course, will bring her an early death.

3. "The same is true as regards a pre-mature and exaggerated cultivation of the soul. When therefore children of only a few talents are rigorously trained to become experienced, as if it were to preserve a whole world, such souls will become worn out, because they had not time to build up their bodies as suitable as possible to all contingencies.

4. "According to the order of God everything requires its time and nothing can jump boastfully.

5. "At the birth of the body out of its motherly womb the everlasting life-germ is placed into the heart of its soul as a tiny sparklet of the purest spirit of God, just as with the fruit of a plant, after it has dropped its blossom and then begins to arm and consolidate. After the complete formation of the body, the cultivation of the spirit within the heart of the soul begins. In that connection the soul must do all it can toward the sprouting of its innate spirit and has to co-operate with it progressively.

6. "In this instance the soul is root and stalk, and the body their soil; the soul must not give coarse water to the spirit as nourishment.

7. "The rings which the spirit draws are the humiliations of the soul. When the last ring is finally drawn, the spirit evolves by itself and incorporates from the soul all that is akin to it, consolidating itself and ultimately incorporating the entire soul and what was akin to it within the body, thus becoming indestructible forever just as we can observe such a process to a greater or lesser degree in almost every plant.

8. "When the fruit has almost completely matured, sparklets of the germ of life within tender, well prepared husks are put into its seeds. Thereupon the seed shuts itself away from the fruit for a short time and consolidates as if completely out of itself, yet always half-way remaining in contact with the life-ether of its enclosing fruit.

9. "In the course of time the outer fruit begins to shrink and dry up. And why is this? Because its soul goes completely over into the life of the germ-spirit within the seed. When the life-energy of the fruit ultimately has gone over completely into the spirit of the life-germ, the former entirely live stalk dries up in all its sections and is dead; in its place the life of the plant has unified with the germ life into an identical life; as such it can never be destroyed whether it is tied to the matter of the seed or not.

10. "Thus you see one and the same order and the same stages everywhere and in all things."

Chapt. 218

SOUL AND BODY

1. Said Cyrenius: "Lord, forgive, here I must insert a question! What happens to the little germ when the grain of wheat is crushed into flour, baked as bread and eaten? Does in this stage the life-germ continue to live?"

2. I answered: "It certainly does; for, if you eat the bread, the material flour will soon be eliminated from the body through the natural channel; but the life of the germ, being spiritual, immediately goes over into the life of the soul and becomes one with it according to its corresponding character. The more physical part of the life of the germ, which always served it as a solid fundament like the Mosaic water for the spirit of God, becomes nourishment for the body, and when sufficiently purified, goes over into the soul, serving it for the formation and nourishment of its organs such as its limbs, hair, and so on - indeed, for the formation and feeding of everything you find in a human physical body from alpha to omega.

3. "That a soul consists of exactly the same parts and

units as its body you can see in this angel Raphael who is sitting at our table in conversation with Josoe. (Turning to the angel:) Raphael, come hither and let yourself be touched by Cyrenius!"

4. The angel came and Cyrenius, feeling him over, said: "Yes, indeed, that is all real and definitely material in nature! Truly he has limbs and the same form as we all, only they are much nobler, softer and insuperably beautiful and shining! His face is certainly not that of a girl but of a male reflecting earnestness, yet more handsome than the most beautiful face of a girl. Formerly I have not paid enough attention to this companion. The longer I look at him the more handsome he becomes. Heavens, that really is wonderful! (Saying to the angel:) Harken, you glorious angel, do you also feel love in your beautiful breast?"

5. Said the angel: "O surely; for, my spiritual body is like the divine wisdom, and my life is the everlasting love of God the Lord. And as my life is pure love, I must also feel love, since my life itself is nothing but purest love."

6. "How could you as an otherwise so intelligent man ask me about that? Behold, what God the Lord was in Himself since eternities, is and will remain forever, is what also we must be, because we are completely out of Him and thus entirely similar to all His being, just as a ray of the sun is and functions wholly as the sun itself. Since it is that way, why such a question?"

7. Said Cyrenius: "Yes, that is certainly correct, and I should have known this without your explanation; but I had to ask you something in order to be able to hear the sound of your voice. Now we are in agreement with each other, and you may sit down!"

8. Said the angel: "Not you, but only the Lord can give me an order!"

9. Said Cyrenius: "Friend, it seems to me that you are still quite headstrong in spite of your beauty, wisdom and love."

10. Said the angel: "O, not at all! But I cannot and must not receive an order from a mortal; for in myself I am a Lord and do not permit anybody to give me a commandment, because, regardless of my completely being out of God in every respect, my self is an entirely independent self. Besides, unlike the people of this world, I need not fear anything, having authority and strength such as you have never dreamed. If you want to hear more about this, ask Captain Julius, my girl-disciple Yarah, and also the disciples of the Lord."

11. Said Cyrenius: "Lord, please, tell him that he should be seated again, otherwise I really begin to become afraid of him; he is too great to deal with. He constantly grows rougher and more hot-tempered, and I cannot do anything with him in spite of all his charm."

12. Said I to the angel: "Alright, go back to your seat!" Then the angel immediately obeyed and returned to his former place. Over that Cyrenius was much relieved; for in all earnestness he had already begun to fear him greatly.

13. Immediately thereafter John and Matthew asked Me whether they should record all this.

14. Said I: "For your own pleasure you may do that, but not for the people, because they are still two thousand years too young to conceive this. One shall never throw pearls before swine, because they will never be able to distinguish such food even from the worst hog-feed. But for yourselves and a few others you may write it down."

15. Both disciples did this with corresponding picture symbols which differed from what they had written down with regular Hebrew letters according to My order.

Chapter 219 CREATION OF HEAVEN AND EARTH

1. But Cyrenius asked me to continue the corresponding interpretation of the story of creation by Moses.

2. And I said: "Friend, what I have begun I shall

finish; only it is still a question whether you are able to understand it appropriately. In order to correctly conceive the Mosaic story of creation, one must have a good knowledge of the whole man, which can be acquired only with great difficulty just as it is difficult to recognize God fully and correctly.

3. "First I would have to analyze for you the entire physical, metaphysical and hyperphysical structure of man from fibre to fibre and atom to atom and to show you how the metaphysical has developed and formed first from the hyperphysical (spiritual), and the physical from the metaphysical, and under what numberless relations which, like the endlessly, numerous degrees of light, correspond to the just as many degrees of lack of light.

4. "Wherefrom you see that this is not as easily and swiftly possible as you think; nevertheless, I shall tell you whatever you can bear at present and for which, with some conviction, you are already provided in your soul with experiences and necessary pre-requisites of knowledge. Therefore listen:

5. "When Moses says: 'In the beginning God created heaven and earth', by that he *absolutely does not want to have understood the visible sky and the physical earth*, because as a genuinely wise man he had never thought of that, since he had only the fullest innermost truth in his enlightened view. But this his deep wisdom did he envelop in corresponding pictures the same way when, in witness thereof, he had to cover his exceedingly shining face before the people with a threefold disguise.

6. "What Moses first refers to as created by the term 'heaven' must be understood as the intelligence-ability which God had - so to speak - put out of Himself, as if already within time, out of His everlasting and spiritually most rich center. This intelligence-ability is like a mirror, which - even in the darkest night - has the ability to receive upon its polished surface exact imprints of objects and to reflect them; but in the darkest night, as in fullest objectlessness, is of no use at all.

7. "Simultaneously, with the presentation of heaven, or the intelligence ability, projected from the life-center of God Moses also speaks of the creation of earth. Who or what is then this Mosaic earth? You probably think: 'Of course this one which bears us'. But you are entirely wrong. My beloved ones!

8. "Behold, by earth Moses understood the assimilation and attraction ability on the part of the intelligences which were projected and are related among each other. This ability is almost identical with what some philosophers of Egypt and Greece called association of ideas, where from related concepts and ideas ultimately a whole sentence filled with truth must develop and come into appearance.

9. "When however, in the intelligence abilities, projected from God, mutual attraction is to be expected because of their kinship, also the third conclusion is very logical, namely that the intelligence-abilities, related among each other, in reality have attracted and seized each other, for this profound spiritual act Moses obviously could use no better and more universal picture than the symbol of the material earth, which in itself is nothing but a conglomerate of substantial, mutually related particles capable of attraction.

10. Moses says further: 'and darkness was upon the face of the deep'. Did he really mean the absence of light upon the newly created earth? I tell you, of such an idea he had scarcely ever dreamed! For he was an extraordinary knower of the nature of the world, deeply initiated into the profound wisdom and science of the ancient Egyptians, knowing exactly that in its origin there could have been no darkness upon the earth as a child of the sun, younger than its mother by at least one milliard times milliards of earth years. Moses only wanted to suggest figuratively that the intelligence ability and the intelligence relationship, capable of attraction, had not yet any way of recognizing, understanding and self-consciousness - this all being identical with the term light - but must exhibit the contrary until they began to seize, press, rub each other, and so to speak battle with each other.

11. "Have you not yet noticed what happens when one powerfully rubs stones and pieces of wood against each other? Behold, fire and light come into appearance, and that is the 'light' which Moses lets appear in the beginning!"

Chapter 220 EARTH AND LIGHT

1. (The Lord): "Now we know what is understood by light; but preceding it, we read that the earth was without form and void. This is quite clear; for no vessel has ever become filled merely by the capability to receive something and by sensing the need for it. But as long as there is nothing within the vessel, it is 'without form and void'."

2. "This was also the case regarding primordial creation. It is true, *an endless amount of ideas and concepts had been put out of God into all spaces of infinity* by the omnipotent will-power of His love and wisdom. We formerly called these ideas and concepts the individual mirror-like intelligence-abilities, because each individual thought is - so to speak - a reflection within the head of what the ever active heart produces within itself."

3. "As, however, an idea or concept in itself is equal to an empty vessel or a mirror in the darkest cellar, in the same way the entire mutual association of ideas still is 'without form and void'; and since there is as yet no activity of the intelligence-abilities among each other, but only mere abilities to be and function, therefore everything is cold, and without fire or light, as previously stated."

4. "These still inactive and motionless ideas and concepts of the divine wisdom are most appropriately compared to 'water', within which numberless specific elements are mixed into one, from which, however, all physical creation receives its manifoldly diverse existence."

5. "Yet all these great thoughts, and the ideas evolved therefrom, within the wisdom of God - though they might have been absolutely true - would never have been able to receive any reality, just as little as the thoughts and ideas of any

wise man on earth, if for their realization he lacked the means. If ever any reality is thinkable, which is expected to follow the thoughts and ideas, the corresponding means must first be procured, and through these the real activity of the thoughts and ideas affected from both within and without, and proceeding from a high power and might."

6. "If, therefore, anybody combines thoughts into ideas and wants them to materialize, he must, apart from having the necessary physical means, engender a powerfully great love for his thoughts and ideas. By such a love his thoughts and ideas are then hatched as a hen hatches her chicks. Thereby the thoughts, and concepts arisen therefrom, become more lively and developed like more concrete ideas. Behold, such love is just the spirit of God within Him that, according to Moses, moved over the waters which are nothing but the immeasurable formless and beingless mass of the ideas and thoughts of God."

7. "Vitalized by this spirit, the thoughts of God began to unite into great ideas, and one thought pressed another, and one idea another. Behold, then the 'let there be light' manifests as if by itself in accordance with the divine order and 'it became light'. In this way is explained, according to Moses, the natural great act of creation from the very beginning. This also applies primarily to the metaphysical and spiritual formation-process from a newly born child to an old man, and from the first man of earth to our times and so forth with everything until the end of this world!"

8. "However, in the text of Moses there is a statement which seems to say that, only after the development of light out of the fire of the love-activity of the spirit, God began to recognize that the light was good; but that is not at all so. This is only a testimony to the everlasting and endless wisdom of God, according to which this light is a really free, live light of the spirit, developed by itself from the activity of God's thoughts and ideas according to the order of wisdom. Through this independent live light of the spirit, the thoughts and ideas of God, put out by Him in the aforementioned way, can develop into independent beings as if out of themselves according to their innate intelligence, of course always under the inevitably steady influence of God. The

statement of Moses must therefore be taken in that sense, but not as though God had arrived at the subjective understanding only by the discovery that the light be something good.

Chapter 221 SEPARATION OF LIGHT FROM DARKNESS

1. (The Lord:) "But now comes something that is essentially more difficult to comprehend than the preceding. For we read furtheron: 'And God separated the light from the darkness and called the light Day, and the darkness Night'. This part will be more easily understood if you substitute the GENERAL concepts used by Moses for the corresponding INDIVIDUAL ones, for instance, call Day the already independent life and call Night death, or say freedom for Day and judgment for Night, or take Day for independence and Night for bondage, or understand by *Day the love-life of the divine spirit which already recognizes itself* and by *Night the still un-vitalized thoughts and ideas out of God*.

2. "You likewise find this order in every single plant within which, before the first start of fruit, you find nothing but Night, where the spirit of God still moves over the waters of the dark deep on account of the initial formation of life-bearing matter. When the fundament is solid enough so that on the wheat-stalk of creation the last ring can be placed under the ear and the actual real spirit-life begins to seize itself as an independent one, to feel and, in fullest consciousness, to comprehend, recognize and understand itself, obviously a division or, better, a separation then takes place between light and darkness, *between free life and life under compulsion*, in reality between indestructible life and destructible life under compulsion which is equal to death as suggested by the most general, yet all comprising concept 'night'.

3. "Then it goes on: 'And There was evening and there was morning, one day'. What is understood by 'evening' and 'morning'? 'Evening' is that condition where the pre-requisites for the final reception of the love-life out of God through the influx of His omnipotent will begin to consoli-

date and seize themselves, equal to the union of individual thoughts and ideas into a concept. When the pre-requisites are fulfilled right up to the last ring under the ear, the action of evening has come to an end and then begins the free, independent activity for self-formation within the fruit. As man calls the change from night to day 'morning', correspondingly the change of the preceding, enforced, un-free condition of the creature into a free independent one was also called 'morning'. Thus behold, Moses did not make a logical mistake letting the first and succeeding days arise from evening and morning.

4. "That Moses lets six such days arise from evening and morning has its reason in this: In the light of careful observation and exploration everything has to go through six periods in harmony with the divinely established order from its very beginning to its completion as that which it is until it stands perfect as that which it is expected to be for the time being equal to a fully ripe ear of wheat on its withered stalk.

5. "The placing of the seed into the soil until it sprouts: the first day; from there the formation of the stalk and its suction- and protective-leaves: second day; then to the formation of the last ring right under the node of the first natural tendencies for the formation of the ear: third day; thence the formation and establishment of the husk-like vessels comparable to the bridal chambers for engendering the free, independent life, which includes the inflorescence: fourth day; thereafter the dropping of the blossom, the development of the actual fruit already bearing free life, and its free activity, still connected with the former, un-free stages, from which a part of the nourishment is still taken to form the membranes - although from thereon the principal food is taken out of the heavens of light and the true warmth of life - until the complete formation of the fruit: fifth day, finally the total loosening of the fruit ripened within the husk where the grain individually has then become fully consolidated and now quite independent demands the pure nourishment of the heavens, accepting it and satisfying itself for a most free, everlastingly indestructible life: sixth and last day for the formation and total disengagement of life.

6. "On the seventh day rest takes place: this, is the state of the now completed, fully ripe life capable of existing forever, as consolidated from the former stages, equipped with complete similarity to God.

Chapter 222

THE FINAL GOAL OF ALL CREATION

1. (The Lord:) "Now giving thought to what I have told you and thinking it over a little more deeply and maturely than ordinary people of this age, you will easily find and comprehend - though not in all its depth - that in his strikingly symbolic history of creation Moses thoroughly understood the only true origin and continuation of all things from the very beginning to the highest perfection as being in fullest harmony with the complete order of everlasting Wisdom.

2. "WHO DOES NOT UNDERSTAND MOSES IN THIS WAY SHALL NOT READ HIM AT ALL; for reading him and taking him in such an obtruse manner, a person will become quite confused after only a little thinking and develop a genuine anger at the illogical stupidity of Moses, and finally even at the evil-minded foolishness of *all those who preach such an illogical most ridiculous doctrine, supposedly received from the spirit of God, and force it upon the people with fire and sword* without finding out whether such a teaching seems to be a greatest foolishness also to them.

3. "But whoever reads Moses in this revealed and righteous understanding will recognize in him a most truthful prophet not only all-comprising wise, but also thoroughly inspired by the spirit of God, seeing in him a very capable man, endowed with the strong will to give humanity a most truthful and profound information about God and all created things according to the measure in which he, in his gigantic spirit, had received it from the spirit of God Himself.

4. ³²Thus arose the suns all BY THEMSELVES, the globes BY THEMSELVES, and each individual thing upon the suns and globes BY ITSELF, and these all in their mutual

relationship. Thus also man in the truest sense came into existence AS-IF BY HIMSELF AND ALSO IN GENERAL, because ALL CREATION IN ITS GENERALITY COMPLETELY LIKENS AND CORRESPONDS TO A MAN, and because each individual thing of all spiritual and material creations, from the greatest to the smallest, likewise corresponds and must correspond to man, BECAUSE HE IS THE ACTUAL REASON FOR AND THE FINAL GOAL OF ALL CREATION. HE IS THE ULTIMATE PRODUCT OF ALL PRELIMINARY EFFORTS OF GOD.

5. "Because man is what God wanted to achieve, and has achieved through all pre-creations - of which you are incontrovertible proof, - *everything in the heavens and upon all the globes completely corresponds to man*, the way Moses presented it in his story of creation, and also other teachers, though somewhat veiled. Therefore, probe everything and you will discover that it can and must be only the way it is. - Now, Cyrenius, tell Me whether you are content with Moses."

Chapter 223

TESTIMONY OF CYRENIUS ABOUT THE HISTORY OF CREATION

1. Said Cyrenius: "Lord and Master, indeed your wisdom surpasses all that ever blessed the earth, being infinitely sublime and far beyond it. It is already much to be an individually great wise man, but it is endlessly more to present the most profound and hidden wisdom of God in such an understandable manner that people, who like us are not especially wise, can easily and clearly comprehend it. In my opinion only God can do that; for, a man, however wise, can ultimately clothe his wisdom, received from the spirit of God, only within corresponding pictures like Moses; or this is given to him like seeds which, as a sowing man, he places in to the soil of the human hearts. From those seeds arise corresponding fruits; people often recognize the fruits just as little as the seeds put into their hearts, and with such a sowing ultimately little is gained. Harvesting the ripe fruits, they often scarcely know what they can do with them and for what they really should be used.

2. "Ordinarily the first sowers of such wisdom-seeds do not make quite the right application of them, and this is

ABOUT THE FALL OF THE SPIRITS THE FALL OF ADAM AND THE ORIGINAL SIN

1. (The Lord:) "The Fall of the first created spirits, or the free, vitalized ideas of God within endless space, is the great separation of which Moses says: 'And God separated the light from the darkness'. I already showed you sufficiently how this is to be taken in the true sense of righteous and correct correspondence; THE CONSEQUENCE OF THAT APOSTASY IS DISTRIBUTED THROUGHOUT ENDLESS SPACE; the necessary material universe, their great and small parts as suns, globes, moons and all that is in and upon them.

2. "The 'Fall of Adam' has more objectivity than the so-called 'Fall of the Angels'; yet in its correspondence it is homogeneous to the fall of the angels. In connection with the fall of Adam a POSITIVE law came into existence; in connection with the fall of the angels there could not yet be such a law, because at that time A BEGINNING WAS MADE for the evolution of the beings to be liberated. In consequence of that there was, beside God, no other intelligence available to whom one could give a positive law.

3. "Wherefore, by the so-called 'Fall of the Spirits' a necessary and enforced separation came about, while *he* *Adamic fall*, proceeding from him, was a free, NOT ENFORCED separation, indeed, a free action on the part of the first flesh-man who was already free in all metaphysical spheres. Yet in general, it was nevertheless a provident act out of the secret order of God, which, however, is not established as an absolute compulsion, but rather as an admission granted to man under the laws 'thou shalt' and 'thou shalt not' for the benefit of his consolidation to be gained by his own activity.

4. "Here is, however, a difference as between a babe which cannot yet make use of its own feet and must therefore be carried from one place to another, and a healthy adult person who long since was able to walk well and steadily.

5. "The one who can walk by himself need not be

done still less by their successors. If the first sowers of the wisdom-seeds had used them rightly, all their successors would likewise have to use them appropriately. Since, not knowing better, already the prophets made mistakes in their poorly understood doctrine, later such small mistakes certainly were the reason for the great errors of their successors.

3. "It is true, Moses and Aaron may have lead a pure life in accordance with the doctrine revealed to them by the spirit of God. But whether they understood such a revelation just as correctly as you disclosed it to us now, is a great and dubious question. For, one can transfer a foreign language and its script upon a leaf quite well and correctly without understanding its actual meaning.

4. "On the basis of what you, O Lord, revealed to us about the genesis by Moses, there cannot be any doubt in the heart of man. In such light, and demonstrated by the right action, the execution of the doctrine can only be correct.

5. "Since you, O Lord, have been so generous in explaining the most profound and hidden truths, please, give us still a brief interpretation of the so-called 'apostasy of the angels', the first created beings, of the 'fall of Adam', and finally of the so-called 'original sin', which descended upon all later men as an evil inheritance. If it is not too late and if we are able to understand it fairly well, open once more your most holy mouth and give us a few strong hints so that also therein we may be better at home alongside our regular daily occupations!"

6. Said I: "Yes, My beloved friend, this is a still harder nut than the genesis by Moses, although this all is already contained therein and lies open like gold to an eager explorer. But if you thirst after only a strong hint, I can gladly fulfill your desire; yet we have too little time left for a systematic presentation of the doctrine, because it is already the third night watch. Hence, who has ears, let him hear!

11. "Yes, the soul wants to get rid of this scar, for it pains the soul in its sense of care, that is, the worldly care. The more the soul is wearing itself out the harder becomes the scar, and the harder the scar becomes the more worries are produced. Finally, the soul has nothing else to do but to busy itself completely with the healing of the scar, that is, to make itself worriless. Ultimately it goes over almost completely into this scar and cares very little for its spirit. - Behold, that is the so-called 'original sin'.

Chapter 225

THE POWER OF INHERITANCE

1. (The Lord:) "But you will ask how such a condition can be inherited? O, very easily, especially in the organic soul-formation. What the soul has accepted can be retained for thousands of years, unless its innate spirit changes that back into the fullest order. Look at the physical appearance of a people! If, for instance, I would now disclose to you the shape of its original father, you would soon recognize that a considerable similarity has gone over upon his descendants. If the original father was good and gentle, and likewise his wife, ultimately, with very few exceptions, the whole tribe will be better and gentler than a people that had an irascible, proud and verberating ancestral father.

2. "When a light, easily wiped out trait of the original father can be well recognized physically and morally still after a few thousand years, how much more a trait of the first man of earth within all his descendants; for in the beginning his soul was much more receptive and therefore much more irascible than the later souls into which the characteristic feature of the father was engendered directly at the conception within the stream of the life-seed, and later could no longer be changed or even obliterated in a natural way. Unfortunately, such a scar greatly deforms the soul and God has always done everything possible so that any soul could, out of itself, remove such an evil scar for all times; but up to now that did not work efficiently. *Wherefore, I MYSELF DESCENDED TO THIS EARTH in order to eradicate such an old, ugly scar.*

carried from one place to another like a newly born child; one has only to show him the most reliable and straightest way to his place of destination. The healthy, strong-footed man will certainly reach the goal uninjured; he has to be blamed, however, if he voluntarily undertakes detours and therefore reaches the goal much later with difficulty.

6. "That is what we see with Adam. Had he observed the positive law, mankind - rather the perfect soul of man - would never have gotten the hard, heavy and fragile body of flesh afflicted with many infirmities and deficiencies.

7. "The disobedience to the positive law necessarily put the first man onto a vast detour, upon which he reaches the goal much later with great difficulty.

8. "You now say to yourself: 'Ah, how can such a little merely moral law, whether observed or not, have such an essential influence upon the entire nature of man? Without his foolish indulgence Adam would have remained the same fleshly Adam that he was by the consumption of the apple, and he would have to die in the flesh just as all other people'.

9. "In one respect you are right, but in another you are wrong. The eating of an apple, which is a healthy and sweet fruit, is certainly not death-bringing, otherwise, all people who now eat apples would have to die soon thereafter. So you see, there is little or nothing wrong with the apple as such. But if its consumption is temporarily forbidden in favor of the greater consolidation of the soul, and the latter, conscious of its free will, disregards and oversteps the law, the soul causes - in a certain sense - a breakthrough in its own being, which then is like an open wound that can hardly be healed, for when the wound has healed the scar has narrowed a good number of vessels to such a degree that the life-juices of the soul can no longer circulate well enough, wherefore at the place of the scar an unpleasant painful pressure always results.

10. "By that the soul is then detracted from principally caring for the free activation of its innate spirit, and rather concentrates on removing the scar. - Behold, this scar is called 'world'!

8. "The 'curse of God' is nothing but the illuminating recognition revealed to the self-spoiled soul that it has damaged itself by acting against the order and that, because of its own guilt, it must 'earn its bread in the sweat of its face'.
9. "And the 'sweat of the face' is the scar of worries of the soul, which the latter has inflicted upon itself by the consuming of that Mosaic apple, which it could well have avoided.

Chapter 226

WORLDLY WORRIES AND THEIR EVIL CONSEQUENCES FOR THE SOUL

1. (The Lord:) "Wherefore, I reveal such things to you all in order that you banish from you all unnecessary worries; for *each worry on behalf of the world is just a physical tie, through which a soul unites with matter proceeding from the old Adamic scar! The more a soul ties itself to the matter of its flesh, the more must the cultivation of the actual spirit of God be stunted; the more a soul through its worry unites with the body, which in itself is only a judgment, an unpleasant necessity and therewith death itself*, the more it loses the consciousness and recognition of the everlasting, indestructible life within it. But the more a soul loosens itself from this tie, the freer in all it again becomes; and the more it unites with its innate divine spirit, the more lively and steadily clearer becomes the consciousness and recognition of the everlasting life within the soul.
2. "Wherefore, whoever has great fear of the death of his body, is one whose soul still is in a strong union with his flesh and in an extremely weak one with the spirit; because a great love for the life in this world is a sure sign that the soul has cared very little for the everlasting life of its innate spirit. This all goes back to the old scar which Adam had caused for himself and thereby for all souls which became engendered within his flesh.
3. "And yet, if there is the right will, each soul can heal itself completely from such an evil scar. For such

3. "I shall destroy it; this will be done by the many wounds with which My flesh will be afflicted. At present you cannot yet understand this; but when it comes about, you will comprehend it and the holy spirit of all truth will lead you into all wisdom.
4. "You have read in the books by Moses where he speaks of the curse of Jehovah upon earth, saying: 'In the sweat of thy face thou shalt eat bread!' And furtheron it says: 'Thorns and thistles shall it bring forth to thee,'
5. "Behold, if you would take this materially according to the outer words - if it really were so - you would have the fullest right to accuse God of a complete mistake! But because *such a statement has to be taken metaphysically and really spiritually*, such an accusation is null and void. Man has always to ascribe it to himself, if something in his character deteriorates, the same as he has to ascribe to himself when in a country sometimes the harvest becomes worse than it normally should be; for, AS REGARDS THE WEATHER, NOT ALL DEPENDS ON THE WILL OF GOD, BUT ALSO ON MAN'S BEHAVIOR.
6. "Having become completely aware of itself and having arrived at the use of its reason so that it can well recognize within itself the order of God, the soul must then become active toward its consolidation, naturally in harmony with the innate and recognized order of God. Not doing this in one or another point, or even doing something contrary to it, the soul obviously harms itself in that particular point and will never be able, on its own, to free itself therefrom, because by this all its activity becomes more or less disorderly, from which obviously in the course of time soul-limitations (astral limitations) necessarily develop, such as all kinds of blindness, stupidity, unreasonableness, weak power to grasp, fear, lack of courage, sadness, anxiety, discontent, anger, rage and finally even despair itself.
7. "Behold, those are the 'thorns' and 'thistles', which the 'earth', that is, *the stunted intelligence-abilities of the soul*, will cause to grow out of themselves like the parasitic plants on the otherwise healthy branches of a tree.

a possibility God made reliable arrangements even in the immediate presence of *Adam, who in his last years became almost completely healed*. Enoch became entirely whole, wherefore, still in his flesh he became transfigured as did some of the original fathers of the earth. But since their descendants mixed with the children of unhealed fathers, the old Adamic evil remained among men to their torture, functioning more or less powerfully.

4. "*From there originate the painful births of women, and in most cases also the very painful types of death among the people*. For, a nature soul, already wounded by the germ-current of the male, immediately unites most obstinately first with the flesh of the mother and thereafter must be born into the world always forcefully under all sorts of cord-severances. But children like an Isaac, and a great number of similar ones in the world, were painlessly born into the world by their mothers.

5. "The same way it is with dying. People, who cling very much to the earthly life, and whose every care concentrates on it, have to suffer much during their short earthly life, often becoming ill and very miserable in their souls, but certainly soon thereafter also in their flesh; before their departure from the body they always have to struggle with pains often unbearable and depart with greatest, all-be-numbing pain, which, after the separation from the body, has in many cases long lasting reverberation on the other side, especially in those souls which lived well and pleasantly in this world. On the other hand, souls, which in this world came to the healing conviction that all treasures of the earth are useless for the soul, because they also have to sink into death like the body, have therefore freed themselves as best possible from the old scar of Adam and, instead, found within themselves, and truly cultivated, their spirit, the a t m a of God; they are the ones, who scarcely have to experience whatever kind of disease of the body.

6. "If the life of the soul has become united with its spirit, also its body will progressively take on a more spiritual direction and therefore become less receptive for the impressions of the outer world of matter; for, each illness of the body usually originates from the breaking of some tie with

the world. In brief, the body is usually stuffed by the life-hungry soul with a thousand of the most diverse wants. If, owing to climatic and a thousand other conditions, the body cannot become satisfied, as a consequence thereof one or the other tie must be torn; the body will thereupon soon become ill and very suffering, likewise the soul which, together with the body, is the principal bearer of pain.

7. "But if the soul has deprived its body, and thus itself, of the things from the death-domain of the world, only very few ties between the dead treasures of earth and body will finally be left over, and it will scarcely come to a painful tearing. If therewith all cause for the diseases of the body has been removed, I would then like to know whence these should still come into the body and its sensitive soul.

8. "Indeed, with such persons the body itself will scarcely feel pain, even if it is tortured by outer, evil means.

9. "Remember the well known young men in the fiery oven! They merrily sang, praising God. Although their bodies were consumed in the course of time by the outer evil powers, they did not feel any pain; for already since long they had become freed from all ties with the world and were one with their divine spirit. Thus *a soul, entirely united with its spirit, does not feel any pain at the separation from the body*, with which since long it had no longer been united by firm material bonds, yet had remained in contact with it only by an over-tender, spiritual tie. At the moment of departure it only feels an all pervading happiness, not at all losing its consciousness, nor the light of the astro-spiritual sight, nor the faculties of hearing, smelling, tasting, and not at all the noblest, most tender sense of feeling, such as our angel Raphael now possesses.

10. "But, as before mentioned, in order to attain to that, man must first throw out of his body the old Adamic sin. This is possible in no other way than the one I just told you about: *the soul must willingly throw over board all worldly worries and cares*. THERE IS NO OTHER REMEDY! If these have been removed, everything within man goes back

into the old divine order, and man is again man according to the order of God. Behold, that is what is called the 'original sin'! In itself obviously it is the flesh that is rightly called original (inherited) sin, correspondingly taking it spiritually, the manifold caring for the flesh is the hard-to-exterminate sin of Adam in all his descendants.

11. ⁴⁰This scar of the soul can be totally eradicated by no other means than the one I told you of, and in addition by still another means, which will be revealed and given to men for the healing of their souls only after the completion of My mission in this world. John, the baptist in the desert, was a forerunner of this means.

Chapter 227

ABOUT THE APOSTASY OF THE SPIRITS

1. (The Lord:) "As it happened to man in the smallest measure, namely, that he fell into sin, thereby spoiling himself in his nature, likewise it occurred aeons ago at the creation of pure spirits out of God.

2. "After the thoughts, and therefrom the great ideas of God had found each other to the extent that they began to unite into beings endowed with endless intelligence and to become conscious of their free independence, the first thing to make them totally free was giving them the opportunity to act freely and to be shown how and in which way they could become and be free-acting.

3. "But how shall that come about? Shall one only tell them: You are alive now, as if out of yourselves, and may do what you want? - Then arises the question whether such beings, whose lives have not yet any experiences, are able to proceed to any independent activity. The only thing they can do is, like an eating polyp, to concentrate upon the feeding of their nature with an appropriate food; they will not do anything else, as you can see and experience such with tribes that are hardly awakened spiritually; for, all their care is concentrated upon their stomach and all their activity converges on the best possible way to satisfy that part of the body.

4. ⁴¹Somebody else thinks: According to their intelligence-ability one should tell them what to do, and they probably will become active. All right, I say, but what is then the possibility, since, for the time being, no sense of activity is or can become awakened in these beings who are still very much inclined toward their old inactivity whence they had come, and because their love for total inactivity begins to prevail, whereby the beings do not become independent? - Certainly, one should force them through the obviously indwelling omnipotence of the Creator!

5. "That all would be in order; but where is then the *absolute self-activity, through which alone a created being can attain to complete and free independence?* Behold, without this outspoken, fully free independence each created being would remain a pure machine which becomes active only by the will and free intelligence of the manager of such a machine.

6. "From this you easily conceive that here one cannot do anything with a 'must'. Under 'must' only machines function, of which, unfortunately, there is still a huge, gross multitude upon this globe, including the earth itself. Also endless space is filled with such 'must'-machines.

For, all the numberless suns, globes and moons are pure machines; likewise all embodied creatures in and upon them. Also the physical body of each human being is in and by itself nothing but a highly artistic machine, which can be put into manifold motion by the free will of the soul.

7. "Since this is as it is and cannot be otherwise, how should then the first created, purely spiritual entities attain to a conditioned, free self-activity and from there alone to full independence? Obviously only in one way: by a 'thou shalt' commandment, although not as positive as in the case of Adam.

8. ⁴²But the commandment alone would have been given in vain, were not at the same time injected into the newly created being also the urge or enticement to overstep it. If, however, the enticement to overstep is injected into the being, any evil consequence, as naturally resultant

therefrom, must also be injected - so to speak - as a punishment. The consequences likewise must be shown as real, and how and why they will, and must always follow any action that is in antagonism to the given law.

9. *Yes, one must even show to the law-overstepping being that in the beginning some short-lived gain can be obtained from such an action, from which - however - later will arise a long-lasting loss - to meet that will mean much hard struggle and painful efforts. Instructed in all this the newly created being can only then begin to make real use of its free intelligence and the resultant ability to act, no matter how it may work, crooked or straight, right or wrong. In brief, the newly created being now becomes self-active, thereby beginning the principal act for its full and true independence. This is what ultimately matters for all created, intelligent beings, because by it independence is gained, so or so, upon either a shorter or longer road. In this is precluded once and for all the complete destruction of any created intelligent being.

10. *Whether for the moment an independent existence is pleasant or disappointing, that is one and the same in the eyes of the Creator. For, the door has been left open to enter into the celestial delight upon the prescribed path. Does a being want it, that is well and good, but does the being not want it, it is likewise alright; for that the being itself is to be blamed. It retains its independence forever. Whether happy or not, that is essentially one and the same thing; for, the being as a creature must nevertheless basically correspond to the all-embracing order of its Creator.

11. *Knowing this, it will therefore never be too difficult to clearly formulate the apostasy of the first created pure spirits: for also they had to be given a law, and with it the necessary stimulation to trespass, followed by momentary pleasures. On the other hand, with the not necessarily predominant stimulation for an action according to the law, they had to be clearly shown the everlasting profits, which always will and must follow an action some-

what later according to the established law.

12. "One section of the beings observed the law, another did not; this is clearly revealed by the *visible material creation which, as a judgment or punishment, had to result from not observing the given law, and which - spiritually - in and by itself is nothing but the longer way to a most blessed, totally free existence of the created spirits.*"

13. "On the other hand, our angel who manifests here among us, clearly reveals that numberless hosts of spirits - in the beginning created as free beings - observed the given law which was not quite as positive as with Adam; *wherefore, the entire material creation is in all subordinated to their might, power and wisdom.*"

14. "Indeed, this angel will be able to prove but little to later humanity that an exceedingly great part of the first created pure spirits has not fallen because of the observance of the given law. To know this is surely not necessary for the happiness of every human being, especially as long as no man has yet come to the fullest recognition of himself through his spirit.

15. "For a person, who attains to that anyhow, all the seven heavens are, so to speak, open at any moment, and from there he can have as much proof as he may ever want. Thus everything has been taken care of.

16. "Now tell Me, dear Cyrenius, whether you are able to produce for yourself a clear picture of the sinful apostasy of the first created spirits."

Chapter 228

POWER AND RESISTANCE

1. The now quite happy Cyrenius said: "Lord, certainly you recognize clearly whatever is in my heart and my brain-box and therefore know best whether I have understood the matter fully or only half. At least to my feeling the

thing is clear as the sun on a brilliant day. But hidden away there may still be depths beyond depths, of which until now even the most perfect angelic spirit has not yet thought. As for myself, I am fully satisfied with what I now know. With that I shall have enough to chew the rest of my life. For, all that goes anyhow endlessly far beyond the highest horizon of human knowledge and comprehension.

2. "However, one being as really existing still is a riddle to me, namely, Satan, and his staff of devils. Only about that, O Lord, give me yet a clarifying word, and my soul will be satisfied until the death of my body. That part still is very hazy to me. What and who is Satan and who are his accomplices called 'devils'?"

3. Said I: "It is somewhat too early for your ability of comprehension to understand this matter in fullest truth. Yet, in order to provide you as well as you all with a little light also in this, I will give you some information to the best of your understanding. Therefore, hearken!

4. "Behold, whatever exists and is maintained cannot be kept up and remain in existence without a certain steady struggle.

5. "Each individual existence, *THE DIVINE ONE NOT EXCEPTED*, has in itself all sorts of contrasts, such as negative and positive that are always opposed to each other like cold and warmth, dark and light, hard and soft, bitter and sweet, heavy and light, tight and loose, broad and narrow, high and low, hate and love, evil and good, false and true, lie and truth.

6. "No power can affect anything unless an anti-power opposes it.

7. "Imagine a man thousandfold stronger than Goliath; his power could easily compete with a whole army of warriors. But of what use would be all his strength and

power, if one placed him like the clouds into the free space of air? Goliath, the gentlest little breeze, which here on the ground would scarcely move a little leaf, would, in spite of all his strength and power, irresistibly push him forward into the direction the little breeze is moving.

8. "But in order to be able to make effective use of his strength, the giant must first have a firm ground that carries and supports him. The ground is therefore already in opposition to our giant; for, in order to unfold his strength, the giant not only needs free movement, but also a firm stand on the ground, where - united with the firm stability of the ground - he can offer resistance to each charging attack, because he is united with the firm support of the ground, upon which he stands. Only then can the giant make right use of his power. If the ground is a rock, no charging movement against such a firm stand will ever be effective, except the movement were just as violent, or even more so than the innate firmness of the rock is by nature. If the ground is soft and therefore less opposed to the storm-like moving ability of the giant, his power will then, in the second place, find too little resistance within the soil opposing him; in fact, he will scarcely be able to resist a much weaker charging power.

9. "For further comprehension imagine that, for instance, this giant, standing upon firm ground, had sufficient strength to lift a thousand people! Then place him upon a swampy ground which is just firm enough to hold the weight of the giant. Have him lift the weight of only one hundred or even ten persons, and it will not work; for the moment he endeavors to lift them, the soft ground will give in and all his strength is in vain, because he does not have a corresponding power of resistance under his feet.

10. "Wherefore, no power can achieve anything for itself unless it has first associated with a corresponding anti-power as if struggling with it. In the case of our giant the firm steadiness of the ground obviously battles against his weight and movement, overcoming it to a certain extent; just this victory on the part of the steady ground ultimately becomes the support of the moving power and the

yardstick of its strength.

Chapter 229

ABOUT THE NATURE OF SATAN

1. (The Lord:) "From this practical example we have most probably come to understand that an existence without a counter-existence is as good as no existence, just as the strength of our giant in the free domain of air is as good as no strength as regards a corresponding effect; hence, *every being must have a counter-being in order to be self-efficient.*"

2. "Wherefore this relationship must be present in the right measure within everything there is, otherwise it would be as good as non-existent.

3. "Likewise the most perfect existence of God in itself must contain the most pronounced opposites in every respect, without which it would be as good as no being. These opposites are engaged in an uninterrupted struggle always in such a way that the continuous victory of the one power serves as support of the - so to speak - conquered power as we saw such a condition in the steady victory of the solid ground over the moving gravity of our giant.

4. "Wherefore, desiring to put out of Himself free beings similar to Him, God had to provide them with the battling opposites which He possessed and had to possess within Himself since eternities in the naturally best and most minutely weighed relations; otherwise He would certainly never have been actively existent."

5. "Thus, the beings were formed entirely in His own right proportion; wherefore ultimately they also possessed the ability to consolidate themselves through the struggle of the battling opposites deposited into them by God.

6. "Each being was given as its property calm and motion, laziness and a sense of activity, darkness and light,

love and anger, impetuosity and gentleness, and a thousand other qualities; only in the amount there was a difference.

7. "All those opposites were within God in the best and most perfect order since eternities. IN THE CREATED BEINGS, however, THEY HAD FIRST TO GET INTO THE RIGHT ORDER AS IF OUT OF THEMSELVES THROUGH THEIR FREE STRUGGLE or, in other words, through the well known SELF-ACTIVITY."

8. "Well, now you can see, there developed different victories. In one section of them rigid calm became the predominant victor, whereby motion was subordinated too much; hence the latter always takes the greatest and most fiery effort to soften the stone, thereby to make it more similar and appropriate to itself. On the other hand, motion became too victorious in all its parts and is, therefore, constantly attacked by the weaker calm within it in order to enter into a corresponding relation with it.

9. "In many beings the opposites have reached a righteous measure according to the order of God, and their existence is thereby a perfect one, because they continuously support themselves best through their identical and contrary intelligence-abilities."

10. "Thus behold, where therefore, in its predominantly stubborn endeavor, any such power within a freely consolidating being wants to force all opposing powers to become silent and inactive - succeeding therein to a large extent - it kills itself, so to speak, because it clears out of the way all opportunities, in connection with which it could have shown strength. As already stated, a power without a corresponding resisting power is as good as no power. We have clearly seen this in the earlier induced example of our giant.

11. "Such a power, having totally imprisoned itself, must therefore always strive to imprison within itself still more powers in order to have it easier in its painful captivity. Behold, that is now what one calls 'Satan' and 'Devil'."

12. "SATAN IS A GREAT PERSONALITY, corresponding to the too rigid calm and laziness, for, THIS CREATED, FIRST GREAT PERSONALITY WANTED TO AMALGAMATE ALL OTHER POWERS WITH ITS OWN NATURE; wherefore, it became dead and unable to act. But the other conquered powers within it do not rest completely; on the contrary, they are continuously active, thereby personifying themselves as if independent. By such activity, however, they vitalize the original being as with a pseudo-life. Such a life obviously is then a sham-life in contrast to a true, free life.

13. "Such conquered powers which do not want to accept the victory are then what one calls 'devils' or 'evil spirits' in contrast to Satan. - There, My most beloved Cyrenius, you see that I gave you a modest information about Satan and devils, since you had asked for only a small hint. If you want more, say so, and I will give you more in detail!"

Chapter 230

INSTRUCTION OF THE PRIMORDIAL SPIRITS

1. Said Cyrenius: "It is true, I got a thin vapor, and it seems as though I understand a little bit of it, but I am still far from getting the point. The thing seems to go over into a spiritual subtlety, with the clarity of which it has an entirely different meaning, just as one can fairly well understand that two pears and another two are four pears. But in this respect I am still far from clearly understanding it; for, the weighing of powers among each other is so subtle that in a being like myself they can scarcely enter into an orderly and good relation and in one and the same being behave so that therefrom a completely God-like individual can result in all action and non-action.

2. "I am of the opinion that a newly created being, of which species we all are, cannot possibly bring about such a perfect condition in and out of itself. Therefore, in a certain sense, it cannot receive full credit or discredit for having shaped itself entirely, or partly, within the good order, and if not entirely, then against the good

order. Who could attribute to a man the full guilt of his crudeness, if since his birth he never had sufficient opportunity to educate himself in the noble customs the way they are cultivated among well bred people?

3. "How can one imagine that the primordial spiritual beings, who as primordial thoughts and ideas of God have amalgamated themselves into one being, could already have had that comprehension, with the help of which they could have formed themselves in accordance with the Creator's order? The seemingly personal basic nature of Satan could not possibly have had the comprehension of a Michael, otherwise it could have formed itself equal to him. In brief, O Lord, I am still much vacillating between light and darkness, not knowing how I can really conceive light. When I come too close, it seems as if it began to burn me like a flame; when I withdraw, it again becomes quite dark, and once more I am at the spot whence I started.

4. "Wherefore, as far as I am concerned, for the clarification of this matter it will still be necessary to receive a little more oil into the lamp of my mind in order to attain to more light, though not much. For, at present I am still a half-sleeping one in the morning. In one respect the lightless sleep still presses my eyes, in another the light of the day works on my sleep-desirous eyes so that they no longer can fully fall back into sleep. Wherefore, O Lord, awake my eyes completely, otherwise it could readily happen that in this morning-light I quite easily fall asleep once more in the full recognition of the divine order in all wisdom and love!"

5. Said I: "Yes, dearest friend, I told you before that it is difficult to conceive these things in fullness! But as you are so very eager to delve somewhat deeper into the right understanding of this matter, I will try to give you greater light by way of symbols and parables.

6. "You are totally wrong in thinking that God might have left to the created beings their own self-formation before they had the ability to fully recognize within themselves the divine order in all its depth. Much instruction preceded. Between the first forming of the originally

established order within the first beings and the period within which the independent formation was left over to such spirits, long aeons rolled off.

7. "Consider the interval between Adam and you, and lo, this entire time, lasting since long, is up to now filled with instruction from all sides.

8. "After such a long preparation I am finally here to show man the ways which he has to go out of his own inner power, that until now had received the best possible education for the *pro* and *contra*. Only with this My presence man receives the fullest independent activity for the completion of his life, and with it a new law of love, which in the right divine full measure comprises all other laws and all wisdom out of God.

9. "Living from now on in harmony with this new law, man will be able, without fail, to develop his life fully according to the divine order and immediately thereafter to enter into the fullness of real, freest, everlasting life. Not accepting such a new order of life and not arranging his actions accordingly as though out of himself, man will certainly fail to achieve the purpose of true perfection of life.

10. "But nobody will then be able to say: 'I did not know what I was expected to do!' And if a person, however far away from here, would nevertheless say: 'This call of God has not reached my ears!', he will be told: 'Since this hour there has not been one person upon the whole earth, who did not receive within his heart what is fully the right thing to do among men.'

11. "A warning voice will be placed into everyone's heart, which will show him what is good and only true. Who will hear this voice and behave accordingly will attain to greater light, which will illumine for him all paths of the divine order.

CHAPTER 231

CONSEQUENCES OF LUCIFER'S APOSTASY

1. (The Lord:) "But how short is the interval between Adam and us as compared to the almost endless extension of the period from the first basic evolution of the primordial spirits to that point where they were placed into the complete application of their free will! And again, what an immeasurable time since their fall to Adam and down to us!

2. "Behold, in the endless space of creation there are certain primordial- and main medium-suns, which because of the vast distance from here are merely seen as tiny twinkling dots - and this only by men who have very sharp eyes - although they are unspeakably many times larger than this earth. These primordial suns are about as old as the period which extends from the fall of the primordial spirits down to our times. And lo, endeavoring to determine the age of such suns with the measurement of earth-years, it would be totally impossible around the whole earth to sketch a number within which would be sufficiently contained the endless multiplicity of earth-years. And if you take for a thousand times thousand years of this earth a smallest dust-like particle of sand, out of the numberless multitude of which the entire earth consists regarding its tallness, width and thickness, not excluding the size of the ocean, such a calculated duration of time would still be far too short for a sun of that kind.

3. "Such a period is then, of course, a very long one, yet it can scarcely be named a something, if compared to the duration of that primordial period, within which God began to form the first spirits out of His thoughts and ideas and to make them independent. You cannot imagine what was done in such an endless period for the complete formation of the free will of the primordial spirits!

4. "Yet at the conclusion of that endless formative period of the primordial spirits there was still a huge multitude of a kind which - though they understood well the right, formative ways of God, - nevertheless did not want to know anything of these ways, therefore deviating from the given and

well revealed orderly way of God because of the quicker following, but more short lived gain, and thus entering upon the road of their most own perdition.

5. "For, the *principal spirit of light*, in whom dwelled other numberless spirits of light, each one of them richly provided with numberless intelligences, spoke to himself: 'What else is wanting? Within me all properties are embodied as in God, who also placed all His power into me. Now I am strong and mighty above all. He gave out of Himself all He had, and I took it. Now God does not have anything, but I have everything; therefore we will see whether the profit gained from the trespassing of the given law really will be of such a short duration. We are of this opinion: With our present all-power and might we shall be able to prolong into eternities the duration of the gain supposed to be only short. Who will be able to hinder us therein? Beside us endless space, which is now filled with us, no longer carries any higher might and intelligence but only ours; who would then be able to compete with us?'

6. "Behold, thus thought and spoke the spirit of light and thereby also to his subordinate host of deserting spirits. As said so done, and THE CONSEQUENCE WAS THE SELF-IMPRISONMENT WITHIN HIS INERTNESS, WHEREIN HE MORE AND MORE CONDENSED; AND THE CONSEQUENCE OF THAT WAS THE CREATION OF MATTER, likewise entirely in accord with the divine order; for, the sure success arising from disobedience to the divine law was taken into consideration just as clearly as the freest condition of those spirits who did, in general, fulfill the divine law.

7. "Through this apostasy the main spirit with all his subordinates has most stubbornly and bitterly imprisoned himself. How long it will please him to remain in such an imprisonment, however, nobody in entire infinity - not even the angels - knows, except God.

8. "But this is certain: OUT OF THIS PRODIGAL SON OF LIGHT THE INDIVIDUAL SPIRITS ARE BEING AWAKENED THROUGH THE POWER OF GOD AND PUT INTO FLESH AS CHILDREN OF THE WORLD, GIVING THEM - like the children from the high - THE OPPORTUNITY TO RAISE THEMSELVES TO THE HIGHEST PERFECTION OF CHILDREN OF GOD.

9. "ALL MATTER IS, therefore, DESERTED SPIRIT WHICH AS SOUL IN EACH INDIVIDUAL HUMAN BEING CAN BE BORN AGAIN IN ITS SPIRIT TO EVERLASTING LIFE. When all individual spirits will have been taken out of the matter of a globe, the full end of such a globe has been effected.

10. "Such a change for a globe, as our earth is, requires however, a very long, long time; but there will be a day when the end is there.

Chapter 232

HULL AND SOUL

1. (The Lord:) "There is something in matter, which will never fully be found in a soul, and that consists in the well-known hull-stuff, within which any individual soul-potency is always enclosed until it has reached its maturity of independence. Having reached a certain maturity, the individual soul-potency tears its hull and immediately joins with other already independent similar soul-potencies or potencies that are at least almost free, immediately creating for itself a hull from the corresponding elements of air, water and earth as you can see with the seeds of plants, bushes and trees, and likewise obviously with the eggs of insects, birds, water animals, and so on.

2. "The hull-domain always is a fixation of will proceeding from the divine order and has therefore nothing that is astro-intelligent within and of itself. It is only a necessary means, by way of which an astro-intelligence (soul-intelligence) isolated within its being can, in the course of time, form itself into a full independent being as if out of itself, and actually does it.

3. "Hence, the world of matter is two-thirds soul and one-third soulless hull as carrier of the first individual and then progressively more congregated and ultimately quite-concrete and mature life of the soul: *full-matter, or the fixed will of God, is therefore an institute of liberation, through which the individual spirits, that likewise fell by Satan's apostasy, can again obtain*

completely independent freedom according to the existing order - though, of course, upon a much longer way than the first period had been.

4. "But since time never troubles nor molests God, because He constantly has before His all-seeing eyes the perfect achievement in the realization of His great ideas, it does not matter whether time lasts short or long; hence, before God *a thousand years are like one day or one moment*. A globe may be in need of *more* years until the fullest liberation of all its spirits, enclosed in its hull-matter, is effected than would be needed for an unspeakably great number of finest sand-grains comprising its entire being, and such a period would in reality be no more than a brief moment.

5. "Yes, I tell you, in the endless space of creation there are some globes, which have served fully. They nevertheless continue to exist as carriers of the new free beings; only they are much purer, more genuine and unchangeable in their structure like *the firm will of God, which is in harmony with His wisdom and everlastingly unchangeable order* and likewise must be forever unchangeable because without such firmness no being could have any duration.

6. "Now, although after their spiritual perfection the beings have a totally free existence, which manifests as entirely independent from the existence of God, such an independence would nevertheless have no duration, unless it is out of God's everlasting order and one with it according to the way it had been pre-conceived. This everlasting establishment actually is for all created beings that by which everlasting duration is perpetually procured and maintained for each of them.

7. "From this it is automatically quite clear that *no being, called by God into whatever existence, can possibly ever vanish or perish. It may change form and from a less noble one go over into one progressively nobler, or vice-versa, as we have seen in the fall of the first-created spirits; BUT WHAT GOD HAS ONCE CALLED INTO EXISTENCE*

CAN NEVER BE DESTROYED. - Tell me, Cyrenius, is this now clearer to you?"

Chapter 233

ABOUT KNOWLEDGE

1. Said Cyrenius: "Yes, Lord and Master, the thing is now as clear to me as it can ever be to a weak spirit in his earthly existence. I certainly could still ask questions about this or that; but now I conceive that too much knowledge is not even good for a man, since by that he may become a learned individual, but not an especially efficient person of action.

2. "To me, a man who possesses too much knowledge is like a very rich person well-provided in all. Why should he then still cultivate the soil and put his oxen to the plough? His barns and storehouses are filled to the brim, his cellars full of the best wines, and his chambers abound in gold, silver, great pearls and the most beautiful precious stones. He concludes that any further tilling of the ground would be foolish; wherefore, he lies down to rest and enjoys his great riches without worry.

3. "One who is rich in knowledge can and must therefore always be indifferent. On the other hand, the one who still is in want of this or that knowledge will search, probe, and rejoice, should he have discovered some new truth. An all-wise one can no longer find much and therefore has become lazy, while a disciple of whatever discipline eagerly searches day and night in order to get more light about a yet unclear thing! Wherefore I am sure that for the time being I know enough in this sphere. What is still missing will keep me steadily active. - Am I right or not?"

4. Said I: "Too much or too little is no good, yet it is better to have too much of something than too little of anything. For, one who has abundance can easily give what another in need does not have; but who has too little

cannot give. Wherefore, it is always better to have a little too much in true wisdom than too little. But I also say this: It would not even benefit an angel, though he were omniscient like God!

5. "Against that God has made appropriate arrangements. Just as it is impossible for a spirit ever to fill endless infinity like God so will the wisdom of a however perfected spirit be unable to explore and comprehend all the depth of divine wisdom. Do you understand that?"

6. Said Cyrenius: "O yes, I do; already since ancient days it was customary among us Romans, and also applied by the Greeks and Egyptians, to say: '*Quod licet Jovi, non licet bovi*' (What is permitted to Jupiter is not permitted to the ox). Although this sentence was the property of the pagans, called so by the Israelites, it is quite appropriate to apply it also here.

7. "In the presence of God men and angels will forever remain the dear *loves*, and that is surely good so; for, at least I could make no use whatever of too great a wisdom. It is quite natural that each created being would ultimately have to lose every stimulation to live, if there were nothing else in all infinity that would not be just as clear and known to the human spirit as are the chambers of a house to its owner.

8. "Therefore, it has been most wisely and efficiently arranged by Jehovah that a created spirit, however perfect, can never match his own wisdom with the wisdom of God, even if it were by the breadth of a hair. For, what is infinite can never be reached by the finite!

9. "But leave that alone now; to waste still more words about it would be useless, because there is yet a multitude of other things, the revelation of which is more profitable to us than the manufacture of a yardstick with which a weak human spirit could measure divine wisdom. Love obviously is greater than all ever-so high wisdom of men and angels.

10. "You said before that the old soul-scar can be completely healed by the new law of neighborly love, that one could totally free himself from the old original sin, and that fullest consciousness of true, everlasting life would return in all power and clarity. This would certainly be the greatest gain for the people of this earth; for only then would man be completely man able to achieve great and glorious things within his physical life upon this globe.

11. "With the constantly plaguing reality that one must die and disappear from the platform of life a person must finally lose all courage for higher action; or he must throw himself into all foolish pleasures of the world in order to scare away sure death and to enjoy perishable life as if it were everlasting. It is therefore of highest importance that man is given such a law, by the application of which he can gain paradise, once lost by Adam, and retain it forever.

12. "But now comes the question of how one must observe such a most important law according to the order of God with the aim to attain thereby, fully and not merely half way, the great purpose as proclaimed by you."

13. Said I: "Yes that really is a good and truthful remark."

Here, the Lord turns to old Mark, His innkeeper friend, in order to have him give his ideas about what was said. His remarks and ensuing conversations with others present deviated considerably from the original theme, which, however, is taken up later in Volume III.

But we shall now make use of quotations from other chapters, all of which throw light on the Genesis Story and Adam and Eve.

Quoted from a conversation which Cyrenius had with the great seer Mathael.

John The Great Gospel, Vol. III, Chapters 26-28

Chapter 26: 4-15 ABOUT THE STRUGGLE IN NATURE

4. (Cyrenius said:) "Lo, I am Rome's viceroy of all Asia, a section of Africa, and Greece. Having become acquainted with you five in particular,* I found that you are no common people. I shall take care of you and you shall never have a want; you will also be given work commensurate to your spiritual power."

5. "But you will have to correct your wrong idea to see in us Romans nothing but devils, though of a better kind, and to call us good devils, including my old decent Marcus. We are humans just like you. For reasons of divine resolution still unknown to us, you were led into great temptations and surely painful suffering unheard of; whereby - as it seems to me - your souls have become greatly cleansed, for which we, whom you consider to be devils, cannot be blamed; on account of those temptations you certainly had to suffer unspeakable pains, whereby, as it seems to me, your souls were greatly ennobled. But you must at least thank us for being healed, especially the one who is - so to speak - an almighty healer. Hence you see, we have not at all treated you in a devilish manner."

6. "Yes, as I said before, you must slightly adjust your certainly not entirely wrong opinion; doing this, you will soon be happy in your hearts."

7. Thereupon, the speaker of the five, arising refreshed from the ground, said: "Friend, behold the soil of this earth: you see nothing but good and what elevates your soul. The grass and herbs refresh your eyes, and the gentle motion of the waves of the ocean makes your bosom

* These five were robber-murderers.

swell for joy, because you do not see how behind all those beautiful forms an endless number of little devils in the making raise their heads bringing destruction and death!

8. "You see the lovely motion of the waves of the ocean, but you do not see the death-bringing monsters under the happily playing waves. Everywhere you see sublime life in action, we see nothing but death and a continuous persecution of all good and noble life. You see friendliness everywhere and have enough power to make harmless your few enemies, whom you see; we only see real enemies invincible to the greater part!"

9. "O friend, it is difficult to be of a joyful heart, when one has such an infallible ability of sight. Take from us this sad ability, or give us a correct explanation of all we see, and we shall become happy like you!"

10. "After unthinkable long earth-periods the soul might have a better lot, having thoroughly struggled from level to level of life; but where do we have solid assurance thereof? What unheard of struggles and storms will the poor soul still have to fight off until then? Will it be victorious in all or perish forever? What proof do you have thereof?"

11. "Behold, we see certain things and conditions of which you never had the faintest idea, but nowhere do we see any sign of certainty concerning a coming, definitely happy, condition after bodily death. However, we see a steady alertness, care and struggle! We are telling you this as we see it."

12. "Each life is a constant battle with death just as each movement is a continuous struggle with rest which always endeavors to disturb it. Rest itself attacks each movement, because its inherent inclination to move stands ready for battle."

13. "Who will finally win? Rest which always seeks movement, or movement which always seeks rest?"

14. "Since your most original sprouting of life up to this moment, you have been uninterruptedly fighting and will continue to battle forever. As long as you battle, you will have life, but no other than one of steady struggling, which enjoys only rare moments of happiness! In these perpetual struggles when will a really battle-free and fully victorious happiness ever appear?"

15. "Therefore, it is easy to say 'Be of cheerful mind and happy heart'; but the constitution of the soul asks like you Romans: '*Cur, quomodo, quando et quibus auxiliis?*' ('Why, how, when and by what means?') - Do you understand this somewhat?"

Chapter 27

MATHAEAL SPEAKS ABOUT THE INNER LIFE OF CYRENIUS

1. Pressing the speaker's hand, Cyrenius opened his eyes wide and said to Me: "Lord, that man has quite a peculiar philosophy of life. Essentially, one cannot say anything against him; indeed, this is unfortunately a naked truth in all and everything. What do you say about this?"

2. Said I: "Why do you wonder about it? Did I not tell you in advance that these five persons will tell you much of unknown things in nature? Only listen to them and thereafter you will understand Me much more easily and profoundly!"

3. Thereupon Cyrenius said to the speaker of the five men, whose name was Mathaeal: "Could you just as convincingly say that God most likely was in existence before your cosmic globes, of which I cannot yet make for myself a sufficient picture? Behold, I at least do not know of any race on earth, which does not pre-suppose a god full of understanding and power before the existence of all things, revering him and praying to him. You just proved the contrary. Lo, this fills my heart with great fear, wherefore produce also the counter-evidence. I, the viceroy asks this of you!"

4. Said Mathaeal: "Weak infant of the earth, I am sorry for you! As I now discover it in my soul, you perceived many a wise word full of power, life and truth and saw with your own eyes what the word of God is able to achieve; and still you cannot comprehend in your heart the depths of so many thoughts."

5. "Yes, indeed, my friend, you still love your own life too powerfully and are right in its midst: from that point of view life can be least understood."

6. "Friend, one must have lost one's life completely, that is this earth-life, before one can recognize life."

7. "Take a pot and fill it with water; it will remain motionless within the pot, and you will not recognize the vapor-spirits within the quiet water. However eagerly you then stir the water, its innate vapor-spirits will not yet become manifest. But if you put the water on the fire, it will soon start to boil and the mighty vapor-spirits will begin to arise above the surface of the hot-pearling water; the spirits, still resting within the boiling water, will only now recognize the mighty vapor-spirits, which likewise rested in the formerly cold water, not showing any signs of their existence. They will first recognize themselves and then, as with many thousand eyes, see the hot water moving among them, which had carried them before; they will also recognize that the vapor-spirits formerly had no other perception than to be fully one with the cold water."

8. "During the boiling process also the water perceives that within it there were singular spirits and still are to its last drop; yes, indeed, the boiling water recognizes that it is spirit and power through and through, but in its cold motionless condition it could not recognize itself."

9. "Do you see a fitting picture here? Your life still is a pure, but totally quiet and cold water within the pot of your body. Your pot can be well moved in various directions; but from this you will not yet recognize the

power of your life. On the contrary, the more the water in its cold, quiet condition is being moved - as it is the case with all great men of the world - the less will the water of life within the strongly moved human pot recognize itself and its surroundings; for, the stirred mirror-surface of the water does not show a clear, but a very distorted picture.

10. "But if your water pot of life is put onto the true fire of love, the greatest humiliation and all kinds of suffering and pain, it then soon begins powerfully to boil within the pot and the liberated vapor-spirits of life will recognize themselves as well as their former cold and inert condition, that is, the sensuous soul and the fragile pot; the water of life, still hotly purling in the pot, will, as with a thousand clear, little eyes, become aware of the life-spirits arising over it, and will recognize that it was not only their sluggish carrier, but that it even was totally one with them. Yet understand, friend, the arising, free life-spirits will not recognize the pot as completely one with them, but only as a necessary outer vessel, which later will break into shreds and be thrown upon the street. - Do you now grasp what I really wanted to let you see?"

11. Said Cyrenius: "I think I understand your picture fairly well, that is, in the comparative application to our inner soul-life; but probably for a long time I shall not yet really grasp what more profound meaning you wanted to impart to me. Should therein have been suggested that before all things there must have been a God in existence?"

12. Said Mathael: "Yes indeed, but of that you cannot yet have any haze of understanding, because you yourself have not yet the slightest inkling thereof.

Chapter 28

MATHAEL'S SPEECH ABOUT GOD

1. (Mathael:) "Behold, what you call God, I call living water; but the water by itself does not recognize its own life. But when, out of itself, it is brought to the boiling

point by the mighty glow of love, which is the same as the pressure of gravity upon the center of its being, the life-spirit in its freedom rises above the water which formerly held it captive, and here you see the spirit of God moving over the waters, something which also Moses reported. The spirit then recognizes both itself and the water; it also recognizes that it is one and the same with the water since eternities; this everlasting recognition must also be seen in the phrase 'Let there be light!'

2. "When your spirit, O friend, moves over your boiling water of life, you will begin truthfully to recognize your life and the life of God within you.

3. "Behold, all being must begin to exist; it must have a beginning, otherwise it could never be in existence! If a life, recognizing itself and all other things, and if its power, likewise conscious of itself, had never had a special beginning, they would not yet exist; but since power has had a beginning, it has therefore been in existence long since just as we are there for the special purpose of recognizing that once we have begun to be in existence as what we are.

4. "But before this existence we were there in the same way as the still undeveloped cold life-vapors in the cold, motionless water. Likewise the highest potency of life within God has a double existence: firstly, a dull one, being conscious only of its own existence, and secondly, an existence that has arisen from an inner beginning of action, freely recognizing itself through and through and minutely perceiving everything!

5. "Therefore it is written in Genesis by Moses: 'In the beginning God created the heavens and the earth, and the earth was without form and void and darkness was within its depth'. Who or what is then 'heaven' in reality, and who or what 'earth'? Do you perhaps think it is this earth which carries you now, or the sky which gives you air and light? If so, you would be far from truth. Where then were at that time this earth and this sky (or heaven)?

6. "Behold, thereby is only dimly suggested how the everlasting life-power of God within its being has begun separately to explore and to recognize. In that way 'heaven' represents the wisdom of God's inner Self, which recognizes itself; but in the love-glowing point of gravity of His center, in the love-hot center, which is symbolized by 'earth', there was no form as yet. It was dark and void, which means: without any deeper recognition of the own Self.

7. "But the center became hotter and hotter the more the masses of outer self-consciousness began to press upon it. The center developed into an extreme red-heat and from the boiling life-water arose the vapor (spirit), then moving freely over the waters of the dull, motionless, perpetual pre-existence and recognizing itself through and through. This recognizing is the light which Moses introduces for the eradication of the darkness immediately after the creation of heaven and earth.

8. "From then on God, as a never pronounced word, becomes the 'word', and this word 'Let there be' is a free will that recognizes itself through and through, a being within the being, a word within the word, and all in everything.

9. "Only from then on, out of the freest will, the primordial font of all other life, thoroughly recognizing itself, begins to evolve."

According to Chapter 358, 1 in Vol. 11 of The Household of God, the six creation days of Moses symbolize the FOUNDING OF THE FIRST CHURCH on this globe. There we read: "During our sojourn of seven days among the children of God in the higher altitudes, we witnessed step by step the FOUNDING OF THE FIRST CHURCH ON EARTH through the visible presence of Jehovah. Thus we received THE MOST PERFECT EXPLANATION OF THE SIX CREATIONAL DAYS AS RECORDED BY MOSES IN THE BIBLE. Through that representation alone must THE FOUNDING OF THE FIRST CHURCH ON EARTH be understood. We may now leave the height for a short time in order to go to Hanoch to find out what had gone on there during the last week."

In Vol. III, Chapter 235, 1-4, of John the Great Gospel we read:

1. (Mathael said:) "What Moses says about creation has nothing to do with the creation of the world, but ONLY WITH THE FORMING OF MAN FROM HIS CRADLE TO PERFECTION; likewise is symbolized therewith THE FOUNDING OF THE CHURCH OF GOD ON EARTH extending unto our days and till the end of the world.

2. "By 'heaven and earth' must be understood the new earth-man right from his birth. 'Heaven' symbolizes his inner, hidden, spiritual abilities; the void 'earth' without form symbolizes the newly arisen man of nature, who is scarcely conscious of his existence: first stage of man.

3. "In the course of time he develops consciousness of himself and begins to dream and think. That is the 'Let there be light' within man so he may know that he is: second stage of man.

4. "Thus it goes on through the other creational days until the peaceful stage of his perfection."

The Lord's Explanation of the
Mosaic Story of Creation

JOHN THE GREAT GOSPEL

Vol. I, Chapter 156, 7-9:

7. Then somebody came to Me and said: "Lord! If it is that way, how must we then take Moses and all the prophets?"

8. Said I: "These shall be read and understood in the right sense!

9. "In his presentation of creation Moses uses only pictures which refer to THE FOUNDING OF THE FIRST RECOGNITION OF GOD AMONG MEN OF THIS EARTH, *not to the material creation of earth and all the other globes.*

Chapter 157 CONTINUATION

1. (The Lord:) "Does it not say: 'In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.'

2. "And God said: Let there be light, and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day!

3. "Behold, those are the words of Moses! Taking them in the natural sense, on first contact you must immediately recognize the thickest nonsense which will necessarily appear.

4. "What then is 'the heavens' and what 'earth', of which Moses says that they were created in the beginning?

THE 'HEAVENS' IS THE SPIRITUAL WITHIN MAN AND THE 'EARTH' THE NATURAL; this was and still is without form and void, as with you. The 'waters' are your wrong ideas about all things, over which the Spirit of God is still moving, but is not yet within them.

5. "Since the Spirit of God always sees that it is frightfully dark in your worldly depth, He says to you: 'Let there be light!'

6. ^{ad} Then it begins to dawn within your nature, and God perceives well how good the light is for your darkness, but only you cannot and will not recognize it. Wherefore, a division takes place within you, namely, day and night are separated, and then out of the day you recognize within you the former night of your heart.

7. "Within man his first natural existence is deep evening, in other words, night. Since God gives him a light, such a light then is a right morning sky for him. Thus out of his evening and red morning sky actually develops his first day of life.

8. "For behold, if Moses who was initiated into all the sciences of the Egyptians would have given in his script the origin of the first natural day on earth, in all his science and learnedness he should have discovered that out of evening and morning can never develop a day; for the evening is always followed by the dark night and the day arises only from the morning.

9. "What, therefore, is between evening and morning is night; only what is between morning and evening is day!

10. "Had Moses said: 'Thus out of morning and evening the first day developed,' you could quite well understand thereby the natural day; but for a good corresponding reason he just said the contrary. This means the evening and also the night of man. Everybody can easily comprehend

that, because as yet nobody has ever seen a child having all wisdom innate.

11. "When a child is born into the world, it is completely dark, hence night, within its soul. Yet the child grows up and receives all kinds of instruction, thus becoming more and more intelligent in all sorts of things. Behold, that is then the evening, i.e., it begins to dawn in his soul, as it correspondingly is in the evening.

12. "You correctly say that it dawns also in the morning; hence, Moses could have said just as well: 'And out of the red morning sky and the lightful morning itself developed the first day.'

13. "But I say, he would have been right, if he wanted to dish out to man purest spiritual nonsense. But Moses knew that only the evening corresponds to the earthly condition of man; he knew that to man's purely earthly formation of mind the same thing happens which manifests in the gleam of light on a steadily decreasing natural evening.

14. "THE MORE MAN, IN HIS REASONING, BEGINS TO STRUGGLE FOR EARTHLY THINGS, THE WEAKER BECOMES THE PURELY DIVINE LIGHT OF LOVE AND SPIRITUAL LIFE WITHIN HIS HEART. Wherefore, Moses called such an earthly light of man 'evening'.

15. "ONLY WHEN GOD IN HIS COMPASSION KINDLES A SMALL LIGHT OF LIFE WITHIN A PERSON'S HEART, MAN BEGINS TO UNDERSTAND THE UN-REALITY OF ALL HE HAD APPROPRIATED WITH HIS MIND, THE SPIRITUAL EVENING, AND PROGRESSIVELY RECOGNIZES THAT ALL TREASURES OF THE EVENING-LIGHT ARE JUST AS TRANSITORY AS THIS LIGHT ITSELF.

16. "However, the right light from God, kindled within the heart of man, is just the morning which, with and out of the preceding evening, creates the first true day within man.

17. "FROM THIS MY EXPLANATION YOU SHOULD NOW COMPREHEND THAT THERE IS A DIFFERENCE BETWEEN THESE TWO

LIGHTS, OR TYPES OF RECOGNIZING: FOR ALL THE RECOGNIZING WITHIN THE EVENING-LIGHT OF THE WORLD IS DECEIVING AND THEREFORE TRANSITORY. ONLY TRUTH LASTS FOREVER, DECEPTION WILL ULTIMATELY VANISH.

Chapter 158 CONTINUATION

1. (The Lord:) "It can very easily happen that the light of God within man's heart would flow forth into the light of the evening, becoming consumed there, or at least mixed therewith, so that finally one would not really know which is the natural light or which the light of God within man.

2. "And God established a firmament in the midst of these two waters, which stand for the two types of recognizing, of which I gave you a clear picture, thus dividing the two waters.

3. "The firmament, however, is the actual heaven within in the heart of man, manifesting in true, living faith, never in a vain and empty puzzling of reason or mind.

4. "For such a reason I call 'rock' the one who has the most mighty and undoubting faith and put him up as a new firmament, between heaven and hell - a firmament which no dark power of hell will ever be able to overcome in all eternities.

5. "When within man such a firmament has been established and when faith grows stronger and stronger, the fertility of applying one's natural mind will become more and more evident out of such a faith. Natural mind then submits itself to the reign of faith; and thus the second, by far clearer, day arises within man out of his evening and increasingly bright morning.

6. "In such a condition of the second day man already recognizes what can only persist forever as entirely true; but within him there is not yet the right order. Man still mixes the natural with the purely spiritual, often spiritu-

alizing nature too much and thereby discovering material conditions also within the spiritual; wherefore, man is not yet ready for any righteous act.

7. "He is like a mere world of water, which is surrounded on all sides by air permeated with light; but still he cannot recognize whether his watery world arose out of the surrounding air, or whether the latter proceeded from the watery world, that is, in himself he does not yet clearly know whether his spiritual knowledge developed from his natural mind, or whether the latter evolved from this spiritual comprehension, secretly indwelling within man and thus, in the beginning, not acting openly; or in still other words, he does not know whether faith proceeds from knowledge, or knowledge from faith. What a difference there is between both!

8. "In brief, he does not know yet what was first: the hen or the egg, the seed or the tree.

9. "Then God comes back to help man further, when he, out of his own power, also received from God, has done enough for such a second day of his spiritual education. That additional help consists in this: the light within man is being augmented, not alone by the increased lighting, but also through the warmth produced by the enlarged brightness, whereby - like the sun in spring - it begins to fertilize all seeds, which were put into man's heart.

10. "Such a warmth is called love which at the same time is spiritually the soil of the earth, within which the seeds begin to sprout and to extend their roots.

11. "Behold, it is written in Moses: *God commanded the waters to assemble within certain, separate places so that the dry and firm earth could be seen, out of which alone the seeds could develop into live and vitalizing fruits.*

12. "Again it says: *God called the dry land Earth and the waters that were gathered together he called Seas.*

2. "In such a condition God again comes to man, spiritually of course, and as Everlasting Love speaks to the love within his heart: '*Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth!*' And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.'

3. "After such a commandment of God within his heart, man develops a strong will, strength and courage and puts his hand to work.

4. "And lo! His righteous cognition arises over the organized seas as a cloud pregnant with rain and moves over the dry earth, watering and fructifying it. Then the earth becomes green and produces all sorts of grass and herbs with their seeds as well as all kinds of fruit-trees and bushes with seeds, that is, what now the real mind, thoroughly enlightened with heavenly wisdom, fully recognizes as actually good and true, is immediately desired also by the love within the human heart.

5. "For as the seed, put into the soil, soon sprouts and produces manifold fruit, so also the right cognition works when it is placed into the fully alive soil of the heart.

6. "The individual seed awakens the life-power, which is slumbering in the earth; and this life-power more and more surrounds the seed, causing it to unfold and grow into a plant rich in fruit. Briefly, the various things recognized correctly (that is the right cognition) become active only in the heart, and from action develop all kinds of work. These are what Moses in his deep wisdom mentions in his Genesis, as verbally quoted before (Chapt. I, 11-12).

7. "The former, original evening of man, raised to right cognition by the light from the heavens, thus bursts into action, which must be followed by deeds. This is the third day in the cultivation of the heart and of the whole

13. Question: "For whom has God given such names?" For Himself it would not have been necessary; it really would be rather ridiculous to think that highest divine Wisdom would find a special pleasure in having managed, like a man, to call the dry land "earth" and the water, gathered in certain separate sections, "seas".

14. "For somebody else God could certainly not have given these names to the dry land and the separate waters, since beside Him, at the time of creating, there could not have been present any being that would be able to understand Him.

15. "Such a Mosaic report cannot possibly have a material meaning, *but only a purely spiritual one*; it refers to the future creation of the universes merely in a corresponding manner, retroactive out of the spiritual. Only the wisdom of an angel may fathom this. Just as it is expressed there, it has only a purely spiritual meaning, disclosing how first one individual man, and then all humanity, is being formed from period to period out of the originally necessary naturalness into increasingly purer spirituality.

16. "Accordingly man is divided even within his natural part. What is recognized has its place, which is the Sea of man. Love, proceeding from the various recognitions, as a soil capable of bearing fruit, is constantly washed round by the ocean as the sum of things recognized in the right light, and strengthened anew for an increasing production of all kinds of most noble fruit.

Chapter 159 CONTINUATION

1. (The Lord:) "If therefore the individual items, recognized by man, surround love from all sides, becoming increasingly enlightened and warmed up by the fiery flame of love, which the cognition of man feeds more and more, man in an equal measure becomes stronger in all action and also more capable of action.

person within man, WHO IS THE SPIRITUAL MAN, FOR WHOM ALONE EVERYTHING IS MEANT AND ON ACCOUNT OF WHOM MOSES AND ALL OTHER PROPHETS FROM GOD CAME INTO THIS WORLD JUST AS I MYSELF! I think this matter should now be sufficiently clear to you."

8. Thereupon one of the Pharisees said: "Sublime and most wise friend and master! I for myself subscribe to all you told us, since your words are and must be entirely true. BUT GO TO JERUSALEM AND EXPLAIN THE GENESIS IN THE TEMPLE THE WAY YOU DID, AND YOU WILL BE STONED, TOGETHER WITH ALL YOUR FOLLOWERS, UNLESS YOU PROTECT YOURSELF BY YOUR EVIDENTLY DIVINE POWER. But if you meet the templars with this your might, they are already judged; there would scarcely be any difference, if you would destroy them right now with lightening and fire from the sky."

9. "This is anyhow a highly precarious affair. But your truly most wise and sagacious explanation of the first three creational days described in Genesis stands well to reason, and one cannot find therein even the smallest word of contradiction. But then comes the fourth day, on which - according to the Scriptures - God obviously created sun, moon and all the stars. How do you explain that? Sun, moon and stars are there anyhow, and as regards the origin of all those great and small lights, man has no other information than what is said in Genesis."

10. "Now my question is: Where is the key to the correspondence through which the fourth day could be seen as only referring to man?"

11. Said I: "My friend, you often heard, and even discovered for yourself, that there are individuals who are short-sighted or far-sighted, half-, fully-, or totally blind as regards their fleshly vision. The far-sighted ones see very well what is in the distance, but poorly what is near; the short-sighted ones see well what is near, but poorly what is in the distance. In the half-blind ones there is one half night and the other day, this means, they see things with ONE eye still quite well; since, however, the other eye is blind, it is perfectly natural that such seeing

people can see things only in a half light. The fully blind ones do not see things at all either by day or by night; yet by day they still have a weak haze so that they can distinguish day from night. The totally blind persons have no haze at all and are therefore unable to distinguish day from night.

12. "Thus behold, as man shows degrees in his fleshly vision, all the more is this true as regards his spiritual vision. Thus also you have a serious lack in vision, in your soul by far stronger than in your fleshly vision. I tell you: You are extraordinarily short-sighted in your soul!"

Chapter 160 CONTINUATION

1. (The Lord:) "What do you read in Genesis? Is there not written:

2. *"And God said: Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth. And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day."*

3. "Behold, so it is verbally written in the history of creation concerning the fourth day, by which, according to Genesis, actually is conditioned the fourth day."

4. "Putting a little bit of light upon this matter with your mere natural powers of reason, on first contact you will discover thick nonsense in case you take the words of Genesis literally as their meaning!

5. "According to Genesis God created light already on the first day and thus out of evening and morning became the first day. Tell Me, what kind of light was it then that sufficed for three days to cause day and night? On the fourth day God again said: *Let there be lights in the firmament of the heavens!* I ask then what kind of lights which shall separate day and night? The light, created on the first day, already brought that about during the three previous days. Why now on the fourth day still more lights for one and the same function? Here is spoken of lights only but moon and sun are not mentioned in the slightest. In addition these lights produce signs - what kind of signs? They also produce times - which ones? They likewise produce days and years - what days and years? Is night nothing? Is the night not counted just as well as the day?

6. In addition, the earth is round like a ball, always having day on one side and night on the other. When the earth turns around its axis from evening to morning, there will be day in those countries which find themselves opposite the sun, or rather are - so to speak - pushed under the sun because of the constant, always regular, rotation of the earth.

7. "When in such a way the natural day indisputably comes about through the special rotation of the earth, in connection with which the sun does not do anything except to give light incessantly and to cause day wherever its rays reach and in this function never can or may rule the day. Ask yourself: How could Moses have meant sun and moon by his lights? If he had really meant the natural sun and moon, Moses would surely have given names to these two lights in the sky in order to make it clearer in his message to humanity, for in his days all people already knew how to call these two celestial bodies.

Chapter 160 CONTINUATION

8. "In addition, Moses speaks of a firmament in the heavens which in reality does not exist anywhere in space. Sun, moon and all stars, including this earth, move within the

freest and nowhere limited ether, having their own rotation, being nowhere attached to a firmament of the sky, and being maintained in their purposeful placement by the law invested in them.

9. "For there is only ONE firmament in endless and free space and that is THE WILL OF GOD, out of which an everlastingly unchangeable law fills space and all things therein.

10. "If that which appears to your eyes as a gigantic blue vault would be a firmament to which were affixed sun, moon and all the stars, how then could they circulate, and how could especially the known planets constantly change their position?

11. "The other stars, which you call fixed stars, appear as if they were attached to a kind of firmament; but that is not so. They are so distant from the earth and their orbits so extended that many of them require several hundred thousand earth years to go around one time; for this reason their movements cannot at all be noticed by a hundred generations of man. That is why they appear to you as fixed, but in reality it is different and there is nowhere a so-called firmament in all of infinite space.

12. "THE FIRMAMENT WHICH MOSES MEANS IS THE FIRM WILL that ADHERES TO THE DIVINE ORDER, having developed from right comprehension and love, which is the blessed soil of life. But just as such a will can proceed only from the fruit-bearing fullness of true love for God within the human heart, and as this love proceeded from the heavenly light which God poured out into man, when He divided his inner darkness into evening and morning, so are this right love, right cognition and right comprehension heaven within man, all of which manifest as living faith. And the firm will, having developed therefrom in the order of God is the firmament of heaven within man; if that is in the right order according to the love-will of God, He gives to such a firmament new lights out of the heaven of heavens, which is the pure fatherly love within the heart of God. The lights then enlighten the will, raising it to the understanding like that of the angels of the heaven of heavens, and thereby lifting up the created

man to an uncreated one, that is, to a child of God, which has newly formed itself within the divine order through its own free will!

Chapter 161 CONTINUATION

1. (The Lord:) "As long as man is a creature, he is temporal, transitory, and cannot last; for, each human being, created in a natural way, is nothing but a fit vessel, within which, however, a real man can develop with constant, divine assistance.
2. "When the outer vessel, being well and abundantly provided by God with all necessary units and properties, has obtained the sufficient degree in its development, God awakens, or rather evolves, His uncreated everlasting spirit within the human heart. According to the degree of its effectiveness, this spirit is just what Moses understands, and wants to be understood, by the two great lights which are put at the firmament of heaven, also all patriarchs and prophets have taken it that way, never differently.

3. "This everlasting, uncreated, fully and everlastingly living light at the celestial firmament within man then is the only actual ruler of the true day within man, teaching the former vessel to change completely over into its everlasting and uncreated divine being and thus making the whole man a genuine child of God.

4. "Each created man has a living soul, which in a way is a spirit endowed with the necessary ability to recognize what is good and true, what is evil and false, to appropriate the good and true, and to ban out of itself what is evil and false; nevertheless the soul is not an uncreated, but a created spirit, who as such can never attain the filial relationship to God.

5. "When the soul, according to the given law, has accepted what is good and true in all meekness and modesty of its heart and free will which God has implanted into it, such

a meek, modest, and obedient will has then become a real heavenly firmament, because the will had formed itself in accordance with what is heavenly and placed into the soul of man; therefore the will is perfectly fit to take in what is pure, uncreated and divine.

6. "The purely divine, or the uncreated spirit of God, which now is forever placed at such a firmament of heaven, is the great light; the soul of man, which is being shaped into an almost equally great light by the great light, is the other, lesser light, which is now placed at the same heavenly firmament similar to the uncreated great light and is being changed into a likewise uncreated light by the uncreated light itself without losing anything in its natural constitution, but rather gaining endlessly much in a totally and spiritually purified sense. For, the soul of man, as it is, could eternally never see God in His purest spiritual nature, and vice-versa the purest uncreated spirit of God could never perceive what is natural, because for it there does not exist any material nature. But in the full union of the purest spirit with the soul, the latter can now perceive God in His most original purest nature through the new spirit moved into it, and through the soul the spirit then sees what is natural.

7. "This is meant when Moses says that a great light rule the day and the small light the night and determine the signs, which means, in all wisdom to recognize the reason of all physical manifestation and of all created things, and also determine the times, days and years, which is to say: in all manifestations recognize the divine wisdom, love and grace!

8. "The stars, of which Moses also speaks, are the numberless useful recognitions in all individual things; such a detailed recognition naturally derives from the one principal knowledge, which as individual units is likewise placed at the firmament of heaven alongside with the two principal lights.

9. "Behold, that is now the fourth creational day, which Moses mentions in his Genesis, and which - as can easily

be seen - has proceeded like the former three from the same evening and morning of man.

Chapter 162 CONCLUSION

1. (The Lord:) "In order that you do not ask Me furthermore what the meaning of the fifth and sixth creation days is, I briefly tell you that the succeeding creation of the whole animal world and of man himself does not symbolize anything but the complete vitalization and sure realization of all that man comprises within his natural part.
2. "His ocean and all his waters become alive; then man, in his now purely divine, uncreated light recognizes the numberless and endlessly diverse fullness of the creative ideas and forms, thus becoming aware of his own purely divine origin. The reported creation of the first man represents THE COMPLETED EVOLVEMENT OF MAN, or THE ATTAINMENT OF HIS PERFECT FILIAL RELATIONSHIP TO GOD.

3. "Of course, you now ask secretly in your heart: 'Yes, that all may be quite good, wise and glorious and nobody can doubt the fullest truth of all this. But how did this earth come into existence, which cannot possibly be since eternity? How was it covered with grass, herbs, bushes and trees of every kind? How did the animals develop, and when?'

4. " 'How did man become a denizen of this earth? Was really only ONE couple of men created as the Genesis tells, or was a multitude of people of different color, shape and character immediately placed upon this earth?'

5. "To these not disapprovable questions I can only answer what I told you before, namely: If the wisdom of an angel is yours, you will discover as perfectly clear what Moses said in his Genesis, proceeding from the purely spiritual and moving retro-actively and correspondingly beyond the natural, and you will find that the entire physical creation is in agreement therewith; you will also discover that the physical creation, though through very long periods,

came about in almost the same order as it is written in Genesis. The development of the first human couple falls into the same time; their being probed and their multiplication follows in the order given with the exception of a few items which were enveloped within corresponding pictures this all in the sequence as presented in Genesis.

6. "But as I said before, without the wisdom of the angels you will probably never find such a meaning, even if you were in possession of all the wisdom of the wise ones on earth, who have also exchanged their different opinions about this point.
7. "But such a science upon this earth is of no particular profit to any man, because a person will rarely or never become considerably improved in his heart through much knowledge, on the contrary, often he will become worse. For, the one who knows much will usually become proud and haughty, will look down upon his brethren from his supposedly unreachable height, like a vulture looks down upon sparrows and other small birds, as if these were there only to be caught and consumed.
8. "First of all seek the kingdom of God and its righteousness within your heart and care little for other things. This all, together with the wisdom of the angels, can be given to you over night. Now I think you understand me fully.

CONCERNING THE ORIGIN AND SIGNIFICANCE OF ADAM AND EVE

Quoted from THE HOUSEHOLD OF GOD, Vol. 1, Chapter 7, 9-15
and Chapter 8, 1:

9. ADAM WAS IN THE PLACE OF THE FIRST OF THE APOSTATIZED SPIRITS. HE WAS NOT PERMITTED TO RECOGNIZE WHO HE WAS; and behold, he began to feel bored, since he did not recognize himself and could not find anything that was similar to him.

10. Thereupon, invisible to the still blind eyes of his soul, Everlasting Love breathed upon him, AND HE FELL ASLEEP FOR THE FIRST TIME in the charm of Merciful Love. And the charm of Merciful Love FORMED in the heart of Adam, as in a sweet dream, A BEING SIMILAR TO HIM, of great charm and beauty alike.

11. And Everlasting Love saw that Adam had great delight in his heart through THE CONTEMPLATION OF HIS SECOND SELF. Whereupon, Merciful Love touched him at his side where was given to him A HEART LIKE THE HEART OF GOD TO RECEIVE LOVE AND LIFE OUT OF THE LOVE WITHIN GOD, thereby TAKING AWAY FROM HIM HIS SELF-LOVE IN ORDER TO PREPARE FOR GOD A MANSTON according to the future law of Merciful Grace; and OUTSIDE OF ADAM'S BODY HE PLACED HIS SELF-LOVE BODILY, in which Adam found a great delight, calling it "Eve", which typified 'salvation from selfishness succeeded by Rebirth'.

12. And behold, Merciful Love, being moved, inspired Adam to contemplate his self-love outside of him and saw that he had great delight in contemplating his love outside of him, being happy beyond all bounds. And THE LOVE OUTSIDE OF HIM, WHICH NOW HAD THE NAME EVE, REJOICED AT THE MAN ADAM, bowing unto him and following each of his movements.

13. Behold, then for the first time Everlasting Love spoke unto Adam: "Adam". And for the first time he answered: "Here I am, O Lord of Glory, Might and Power!"

14. And Everlasting Love spoke again: "Behold, thy help-meet!" And Eve answered: "Behold, O Lord, Thy obedient servant lying before the feet of Thy son, awaiting his orders!"

15. Thereupon, Merciful Love took great delight in the works of its own might and power through the grace of its mercy and DISCLOSED UNTO BOTH ALL THINGS and TAUGHT THEM TO KNOW, NAME AND USE THEM. When they understood and knew all things, and were able to use them, Merciful Love again spoke unto them: "Behold, you have now learned how to make use of all things except ONE; and THIS LAST THING I WILL TEACH YOU NOW, PUTTING INTO YOU THE CONTINUOUS POWER TO PROCREATE AND TO MULTIPLY YOUR SPECIES; BUT YOU MUST NOT MAKE USE OF IT TILL I COME AGAIN TO YOU, FINDING YOU CLOTHED WITH THE GARMENT OF OBEDIENCE, MEENESS, LOYALTY AND RIGHTEOUS CHASTITY. But woe unto you, should I find you naked; I shall cast you out, and the consequence of it will be mortality (death)".

Chapter 8

PARADISE - GETHSEMANE

1. And behold, Everlasting Love covered its face, withdrew for a certain time according to the number of the Order, was blind in its depth of Mercy, and would not and could not know what the newly created ones would do in the judgment of the Deity FOR THE TEST OF THEIR FREEDOM IN THE SHORTNESS OF TIME UPON EARTH through the Love of Mercy. And the location that was given to them as a dwelling place upon the solid parts of the earth was a valley, a garden, called Paradise; this was the land which later abounded with milk and honey; it was the spot which, in the great time of times, became famous by the most sublime of the acts of Everlasting Love, and was called, and shall further on be called "Bethlehem." This was the place WHERE THE EVERLASTING WORD, incarnated in flesh, FOR THE FIRST TIME SAW THE LIGHT OF GOD'S GRACE GIVE LIGHT TO THE DROP OF HIS MERCY from the distant sun, the moon and all the stars."

Quoted from JOHN THE GREAT GOSPEL - Vol. IV, Chap. 162, 3-11:

3. (The Lord:) "Behold, all that Moses says in his story of creation, and really wants to say, PRIMARILY HAS A BEARING ON THE EDUCATION AND SPIRITUAL DEVELOPMENT OF THE FIRST PEOPLE AS SUCH AND, BY WAY OF CORRESPONDENCE, ALSO ON THE VERY FIRST COUPLE OF MAN.

4. "Understand: ADAM'S BODY WAS CREATED AND FORMED OF THE ETHERIAL UNITS OF THE FINEST CLAY BY MY WILL ACCORDING TO THE ESTABLISHED ORDER as I showed it to you. WHEN, filled with experiences through My will, HE HAD ENGENDERED THAT STRENGTH through which in him AN EXTREMELY INTENSIVE OUTER-LIFE-SPHERE was bound to develop, and when one day, tired from work and travel, he fell into a deep sleep, THE TIME HAD COME TO PUT INTO HIS OUTER-LIFE-SPHERE ANOTHER NATURE-SOUL EVOLVED FROM THE VARIOUS KINGDOMS OF THE EARTH AS KNOWN TO YOU.

5. "FROM THESE ADAMIC OUTER-LIFE-PARTICLES SO PLEASING TO ITSELF, or FROM THE PLENTIFUL LIFE-VAPOR - as still today the souls of the deceased customarily do, when they want to appear to people for a few moments - THIS SOUL, FINDING ITSELF IN ADAM'S PLEASANT OUTER-LIFE-SPHERE, IMMEDIATELY BEGAN TO FORM A FITTING BODY FOR ITSELF AFTER MY WILL AND ORDER AND HAD IT WELL FINISHED WITHIN THREE DAYS.

6. "Adam, awakening, saw with astonishment and joy his image by his side, which, OF COURSE, WAS VERY DEVOTED TO HIM, and had to be so, BECAUSE ACCORDING TO ITS BODY IT WAS TAKEN FROM HIS OUTER-LIFE-SPHERE.

7. "Then, in the region of his heart, he felt like being gently and pleasantly pressed; and again, off and on, he felt an emptiness. THAT WAS THE BEGINNING OF HIS SEXUAL LOVE; AND HE COULD NEVER SEPARATE FROM THE IMAGE WHICH IMMEDIATELY GAVE HIM SO MUCH CHARM. Where to he went, the woman followed him and when the woman went somewhere, anywhere else, he could not leave her alone. He sensed the value and love of the woman and said, therefore, in a clear-voyant moment: 'We, I, a man, and you, a woman grown out of my ribs (i.e., in the region of the heart) according

to the plan of God, are, therefore ONE flesh and ONE body; you are my life's most pleasant part, and it will be so furtheron, and a man will leave his father and mother (i.e., the earnestness of the man and his care) and cling to his wife!

8. "When it, however, says (reads) that God covered with flesh the very part of Adam where He had taken away the rib, nobody - I hope - will be so silly as to think God in earnest wounded Adam in order to rob him of one rib to form of it a grown up woman. THE RIBS ARE AN OUTER, STRONG, PROTECTIVE ARMOR FOR THE TENDER, INNER LIFE-ORGANS

9. "When David says: *God, our strong fortress and armor!*', is God then really a fortress built of stone, or a strong, iron armor?

10. "The same way it is with the rib from which Eve is supposed to have come. THE RIB IS ONLY A SYMBOL FOR THE THING; THE THING IS ADAM'S INNER, POWERFUL LOVE-LIFE. And THE RIB, as the protection of this life, was therefore used in the scriptures: FIRST, BECAUSE IT PROTECTS LIFE AND, AS AN OUTER ARMOR OF LIFE, ALSO REPRESENTS IT FIGURATIVELY; SECONDLY, later, A GODD, LOYAL, AND STRONGLY LOVING WIFE MUST BE CONSIDERED A PROTECTION, DEFENSE, AND SAFEGUARD OF THE MAN AND CAN, THEREFORE, CORRESPONDINGLY ALSO BE TAKEN AS A RIB OF THE MAN; AND THIRDLY, THE OUTER-LIFE-SPHERE IS LIKEWISE A MIGHTY PROTECTION OF THE INNER NATURAL LIFE OF THE SOUL, without which man could not live ten twinklings of an eye.

11. "Thus, as regards her tender, charming body, Eve had arisen out of the super-abundance of this Adamic outer-life-ether; since this life-ether evaporates from the region of the ribs and chest cavity, extensively surrounding man. Moses, who had the language of correspondence so well at his disposal, could therefore quite correctly have Eve arise from a rib of Adam and have God cover the wound of Adam with the flesh of Eve. SHE WAS, INDEED. THE FLESH DEVELOPED FROM THE OUTER-LIFE-SPHERE OF ADAM, with which God replaced the loss Adam had suffered in the ether of his outer-life-sphere by covering the wounded spot with the flesh

of Eve, so highly pleasing to Adam: EVE'S FLESH IN REALITY WAS ALSO OF ADAM'S FLESH. - Behold, in this way one should read Moses and understand the text!"

In addition to all this there are still many places in the books of the New Revelation which contain valuable material with reference to the theme of this booklet.

We only briefly refer to

John the Great Gospel, Vol. IV, Chapters 55-57, 8. This deals primarily with the actual development of all Existence.

John the Great Gospel, Vol. VI, 233, 11-12. This refers to the origin of our earth, which was not born out of our sun, but of another, much larger one.

Op. cit., Vol. II, Chapt. 215, 9-12; Vol. V, Chapt. 198, 2-5; Vol. V, Chapt. 198, 1-8, emphasizing that every 7000 to 14,000 years a more perfect species of man developed.

Vol. VII, Chapt. 221, 1-6; Vol. VIII, Chapters 72, 13-73, 3. Vol. VIII, Chapters 70, 1-73, 3, describing the six periods of the formation of the earth.

Vol. V, Chapt. 198, 1-8, referring to the changes of the oceans.

Vol. V, Chapt. 84, 4; About the interior of the earth.

Op. cit., Vol. V, Chapt. 115, 5 and Chapt. 233, 2; The end of global matter.

Vol. V, Chapt. 112, 4-9 and Vol. VI, Chapt. 20, 5; The dissolution of the cosmic creation, its spiritual continuance.

Vol. V, Chapt. 114, 4; The significance of our earth within the universe.

Secrets of Life, Chapt. 138, dealing with cosmic life.

Testimonies of Nature, Chapt. 17; among many highly interesting things we read there that the earth came into existence 7 million years before the creation of man.

Robert Blum, Vol. I, Chapters 42-43.

About the Great Cosmic Man see

Secrets of Creation, Chapters 59-74

Love, Chapter 68; The Earth, Chapters 150-170; The Fly, Chapters 41-42;

Robert Blum, Vol. I, Chapters 483-485;

John The Great Gospel, Vol. V, Chapt. 114, 4-6;
Vol. VI, Chapt. 245, 3-246, 9; Vol. VIII, Chapt. 76, 6;
Chapt. 38, 6-8.

We also refer to the following volumes:

Earth and Moon
The Physical Sun (including Saturn)
The Spiritual Sun.

In conclusion let us again state that our earth enjoys an extremely important position among the various universes as the Lord Jesus so beautifully expresses it;

"Nowhere in the everlastingly numberless pre-creations, on any of the globes, have I become embodied in flesh as a man through the power of My will; I communicated with the human beings only through the medium of purest angel-spirits. But this period of creation was destined not only to witness my innermost everlasting Essence being put into the most limited form in the flesh upon this little globe of the earth, but also to become instructed by Me personally for the benefit of all creations."

--John the Great Gospel,
Vol. IV, Chapt. 255, 2.